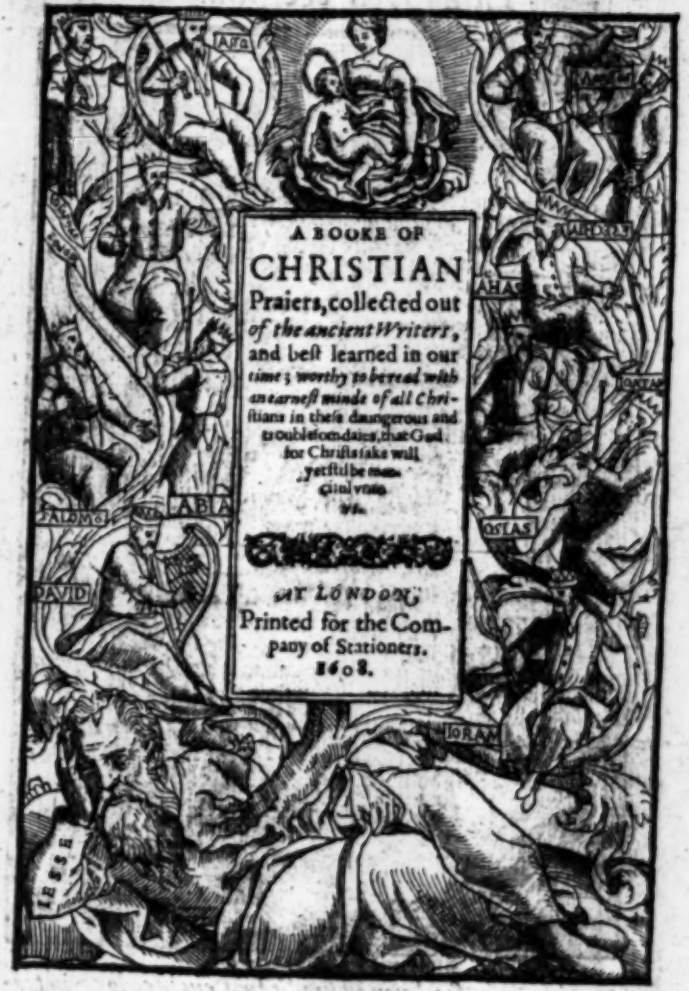

A BOOKE OF
CHRISTIAN
Praiers, collected out
of the ancient Writers,
and best learned in our
time; worthy to be read with
an earnest minde of all Chri-
stians in these dangerous and
troublesome daies, that God
for Christs sake will
yet stil be mer-
cifull vnto
vs.
AT LONDON,
Printed for the Com-
pany of Stationers.
1608.

Elizabeth Regina.



2. PARALIPOM. 6.

Domine Deus Iſrael, non eſt ſimilis tui Deus in cœlo & in terra, qui pacta cuſtodis & miſericordiam cum ſeruis tuis, qui ambulant coram te in toto corde ſuo.

To the Christian Reader,

zeale and knowledge in true
and hearty praier through
Christ Iesus.

DAuid, a Prophet and a Prince, to whome the Lord had done manie great, and singular benefites, bethought himselfe, not so much to increase them by vse, as to quit them by thanks. Herherfore, willing as a Prophet, and able as a Prince, but not able indeed, though willing so to doe, opened his good hart, and said: Quid retribuam Domino? What reward shall I giue vnto the Lord? Being resolued, he answered: I will receiue, I will call, and I will paie, Psal 116.

Do thou the like, Christian Reader, which art as farre indebted as euer hee. And seeing that Iesus Christ himselfe calleth, saying: Come vnto me all you that labour, and are laden, and I will refresh you, Matt. 11, Answere thou, I come Lord Iesu, I come, I come, and will paie my vowes, promised to thee in the presence of all thy people, euen in the courtes of thy house, when I was receiued into the houshold of faith.

I come, and will paie and praise thee for all thy benefites. I come, and will hearken to thy blessed word, and keepe the same. I come and will receiue the cup of saluation, at thy holie table, in remembraunce of thy death, with

thanksgiuing. In this sort, and so many waies, by Baptisme, by praier, by hearing his blessed word, by frequenting his table, must wee come vnto him, and that with a liuely faith. The spirit is willing, but the flesh is weake. Mat. 26. **Come vnto him therefore, especiallie by prayer. Pray that he would strengthen both flesh, and spirit.**

And thinke it not superfluous to praie, because God alreadie knoweth what we neede, and what we will aske But praie because God **hath commanded.** Luke. 8. **Praie to humble thy selfe before the seate of his Maiestie. Praie because thou doest hourely want that grace, which hee will assuredly giue.** Praie therefore that ye may haue. Mat. 7. **And pray,** least you fall into temptation. Luk. 12.

And because God vnderstandeth, pray not thou therefore in a language which thou vnderstandest not, but with spirit and vnderstanding, 1. Cor. 14. **Not with** mouth and lippes onely, but with the heart. Matt. 15. For the spirit also helpeth our infirmities, making request for vs with sighes which cannot bee expressed; **As Anna, and Marie Magdalen, with teares from a groning heart, and spake nothing.** For God must be worshipped in spirit & truth. **And pray not with** much babbling, and vain repetition. Mat. 6. Neither be rash with thy mouth, neither let thy heart be hastie to bring foorth a word in the sight of God: for God is in heauen, and thou art in earth, and therfore let thy words be few. For as a dreame cometh by multitude of businesse: so is the voice of a foole in the multitude of words. Eccles. 5.

Pre-

Prepare therefore thy selfe, and soule, to pray. Eccl. 18. with teares. Mat. 5. with watching Col. 4. with almes, Acts, 10. with fasting, Lu. 1. as the Ninivites Ion. 3. as Dauid, 2. Reg. 2. as Daniel, cap. 9. For with fasting, prayer is good. Tob. 12. Which exercises, as they are the onely meanes, not onely to excite and stir vs vp to pray, but also to make them acceptable before God through Iesus Christ: so also a great care and diligence must be vsed of vs, to vse the same, not of constraint, but willingly, giuing our selues thereunto, without ostentation, Mat. 6. Praying continually. 1. Thessalon. 5. without ceasing as the widdowe, and as the woman of Canaan. Mat. 15. Praying alwaies and at all times, date and night, 2. Tim. 1. in all places, euerie where. 1. Tim. 2. in the Temple and congregation. Act. 22. and that bare headed, at home in thy chamber secretly. Matt. 6. in thy bed. Psal. 6. at meale and meate. Mat. 26. Morning and Euening. Psal. 44. abroad in the field. Luk. 6.

The Scripture is full of examples. Peter prayed in the vpper part of the house. Act. 10. Eliseus aboue in his chamber. 4. Reg. 4. Daniel in the Kings chamber secretly. Cap. 6. and among the Lions. Dan. 14. Moyses in the wildernes. Iosu. 2. Ezechias the King in his bed. Esay. 34. Jonas in the Whales belly, chapt. 3. Christ in fields and gardens. Matt. 26. and on his Crosse. Matt. 17. For the place of prayer is not materiall. Ioh. 4. I meane of priuate prayer: in which consideration, praie in all places, & at all times, whether it be seuen times a day with Dauid, Psal. 118. or thrise a day with Daniel

niell, cap. 6. **Whether on the Sabaoth day, or at the ninth houre, specially when Gods spirit shall moue thee so to do.** For at any such time to deferre thy prayer, vntill thou finde a better place, to sit, stand, or kneele, is as much, as to hinder (if not to quench) Gods spirit. **Now it followeth, to whome we must come.** To mee (sayth Christ) for without mee you can do nothing, John, 15. Whatsoeuer you shall aske the father in my name it shall be giuen you, John, 16. Come **to no earthlie man**, for cursed is hee that putteth his trust in man, Ier. 17. And who shall deliuer his brother, or make agreement with God for him? Come **to no heauenly saint.** For Christ is our onely mediatour and intercessor betweene God and vs: and whome haue I in heauen but thee **saith Dauid? Ps. 33. Come onlie vnto him therfore. And whie to him only?** For in him the Father is wel pleased, Mat. 3. No man can come to the father, but by him. **Hee onely is present euerywhere to heare the praiers of the whole world.** All power is giuen into his hands. **He onely knoweth the secrets of our hearts.**

But who shall come? All you saith hee that labour, and are laden. **How laden? Not with bagges of gold, and bragges of righteousnesse.** For hee came not to call the righteous, but sinners to repẽtance. Present not thou therfore thy praiers in thine owne righteousnesse. **Play not the Pharisie, but pray as the Publicane. And albeit** God heareth not sinners, John, 9: **Yet that is meant of desperate sinners, and malicious despisers of Christ and his Gospell: not of the repentant, in whom, as it is requisite there**

be

be no brag of righteouſnes: ſo is it as neceſſarie, that there be a heartie confeſſion of vnrighteouſneſſe, yelding to Gods mercy, and craving forgiuenelſe. Such, though they labour, and bee heauy laden, yet let them come. But how? with a true faith, nothing wauering, or doubting. 1. Tim. 2. without fainting. Eccl. 7. For the Lord is nigh vnto all thoſe that call vpon him faithfully. According to your faith be it vnto you, ſayth Chriſt vnto the two blinde men. What faith was that? Doo yee beleeue, ſayth Chriſt, that I am able to doe this? wee beleeue Lord, ſay they. According to this faith they prayed for their eie ſight, and had it. Pray thou in the ſame faith for thy ſoules health, and thou ſhalt receiue it. Perſwade thy ſelfe that God cannot but performe (for Chriſtes ſake) all his promiſes of grace and mercy. Beleeue that Jeſus Chriſt ſhed his hart bloud not only for our ſinnes (ſpeaking generally) but for thy ſinnes, and that hee can, and will helpe thee. To ſuch a one Chriſt himſelfe ſaith: Whatſoeuer you deſire when you pray, beleeue that you ſhall haue it, and it ſhall be done vnto you. But when you pray, ſayth hee, forgiue if you haue ought againſt anie man, that your Father in heauen may forgiue you, Mark. 11. So that with this faith muſt bee ioyned peace and loue with our neighbour. Matth. 6. & 11. Alſo a life anſwerable to this faith. 1. Io. 3: Leaſt eyther our prayers be hindred, or not regarded, or turned into ſin. But who hath this perfection? Or whoſe praiers then ſhall be accepted? Come therefore in the name of Chriſt: for Chriſt is perfect, though wee vnperfect. His holi-

neſſe

neſſe maketh our prayers holie, when he offereth them vnto the Lord. His righteouſneſſe is our righteouſneſſe, and he was made ſinne for vs, that we might be made the righteouſneſs of God. 2. Cor. 5. For to him that worketh not, but believeth in him that iuſtifieth the vngodly, his faith is counted for righteouſnes. Ro. 4. Let not thy ſin therfore withdraw thee from this exerciſe: for none aſketh, but he ẏ wanteth: none ſeeketh to finde, but he that hath loſt.

Come therefore vnto him thou that doſt labour, and art heauy laden carying in thy mind this one ſpeciall note by the waie, what it is thou wilt demaunde when thou commeſt vnto him, and for whome. For, praiers at aduenture are vnprofitable, proceeding of cuſtome from the lips, not of zeale from the heart. What we ſhould pray for, the ſcripture teacheth plainelie. Firſt, for the glorie of God. Iohn, 12. For the peace of Ieruſalem. Pſal. 132. That the word of God may haue free paſſage. 2. Theſ. 3. that our flight be not in the winter. Mat. 13. For our former ſins. For our ſoules health. For wiſedom. For increaſe of loue. In time of ſickneſſe. In affliction. Iames, 1.

Finallie, for all ſuch things as the vſe and want of man doth require, whether they bee earthlie or ſpirituall graces: alwaies framing our petitions to that certaine and iuſt rule of Gods will, to the which all manner of requeſts muſt be referred: for we know not what wee ſhould pray as becommeth vs. Rom. 8. And therefore we aske and haue not. Why? becauſe we aske amiſs. Iames 4. But this truſt we haue, that if we do aske according to his will he hea-

reth

reth vs. 1. Ioh. 5. **According vnto this his will therefore, I meane his reuealed will, knowen in Scripture,** pray for all men. 1. Tim. 2. For al Kings. Esd. 6. Baruc. 1. For all that are in authoritie. 1. Tim. 2. For the Ministers of Gods blessed worde. That God may open their vtterance. Col. 4. & increase their number. Mat. 9. And that the word of God may be giuen vs. **Finally, we must** pray one for another. Iam. 2. And for them that hate vs wrongfully. Mat. 5. Forgiuing not seuē times, but seuentie seuen times. Mat. 18. And as Christ forgaue you, so do ye. Col 3. **For as the Chirurgian cannot soundlie heale a wound, so long as the iron of the dart which gaue the wound, is lodged in the bottome thereof: So likewise cannot prayer profite, so long as the heart is cankered. Therefore** forgiue thy brother if he repent him. Luk, 17. **If he repent not, yet forgiue him, do good vnto him,** so shalt thou heape coales of fire on his head. Rom. 12. **It followeth:** And I will refresh you. **Wherein thou maiest beholde** (Christian Reader) **the assured mercy of God in Iesus Christ, and the effect of true and hartie prayer.** For if thou shalt confesse with thy mouth, the Lord Iesus, and shalt beleeue in thine hart, that God raysed him vp from the dead, thou shalt be saued. He is rich vnto all them that call vpon him: for whosoeuer shall call vpon the name of the Lord, shall be saued. Rom. 10. Ye shall go and pray vnto me, and I will hear you (**saith the Lord**) and you shall seeke me, and finde me, because you shall seeke mee with all your heart, and I will be found of you, and I will turne away your captiuity. Ieremie. 29. Seeke and you shall finde. Matth. 6.

To the Reader.

God is true of his promise: and therefore wee finde in Scripture, that at Moyses prayer the plague ceased. Exod 8. Miriam by it was deliuered from her leprosie. Num. 11. By prayer Anna was of a barren woman made fruitfull. 1. Reg. 1. Dauid obtained forgiuenes for his manslaughter, and whoredome. 2. Reg. 12. Helias caused great plentie of raine. Ezekias ouercame Zenacharib. 4. Reg. 19. Toby prospered. Tob. 4. Susanna deliuered from death. By prayer Queen Hester deliuered her and her people. Hest. 14. Ionas was deliuered out of the whales belly. Ionas, 2. By prayer Leapers were cleansed. Luke 17. the blind restored to sight. Luke 18. The palsy cured Mat. 11. Many men & women obtained health for their sonnes, daughters, and seruants. Mat. 8. and 15. By prayer the lame was restored to lims. Mat. 4. the deaf men to heare. Mat. 21. the dum to speak. Mat. 12. By prayer remission of sinnes was obtained, Mat. 11. and the holy Ghost purchased for the Apostles, and all the faithfull. Mat. 26. To be short, wonderfull is the strength and force of prayer, without the which, nothing prospereth with vs fortunately.

But yet here remaineth a farther question, how it may stand with Gods immutable will and decree, that our prayers should be of such strength and force to alter the threatnings which are decreede, and therfore of force must come to passe? I aunswere; God neuer promised anie thing in Scripture, for the most part (except it were the absolute promises concerning Messias and such like) but it hath a a condition annexed vnto it, either expressly, or to be vnderstood. Likewise, hee neuer threat-

neth

neth (for the most part) but a condition is added thereunto. As for example: Adam was created of God that he should haue liued continually in blessed estate, if hee woulde so remaine: this was the condition, and the decree. Destruction was preached to the Niniuites, if they repented not: this was the condition, and the decree. Niniue repented and was not destroied, but saued: was therefore Gods decree altered? no. For he decreed their destruction, but vpon this condition, if they repented not. Pray therefore, if thou be godlie, that hee would giue thee the grace to continue: and if thou be sinfull praie that he giue thee the grace to repent. And thus very wel our praiers haue strength to stay Gods wrath, his decree remaining immutable, because it is threatned but vpon a condition, if we repent not.

But whence hath praier this strength? of it self? No. For we being iustifyed through faith haue peace toward God, that is the fauour of God, through our Lord Iesus Christ. Rō. 5. So that Christ is our mouth whereby wee speake to the Father: our eyes by which we see the Father: our right hand, by which wee offer to the Father. Which Christ except he be our Aduocate, neither we, nor all the saints, can haue anie thing to doe with God. For no man commeth to the Father but by him. Iohn. 14. Why then are not our praiers alwaies heard, hauing continually such a spokesman, who hath al power both in heauen and in earth? Truly because either we aske amisse, not according to Gods will, and that which is not for vs to receiue, or it pleaseth the Lord to deferre our requests, for

triall of our Faith and patience. Hereupon it was that Dauid saide; Expectans expectaui Dominum: With long wayting I wayted for the Lord, and he inclined vnto mee and heard my calling. Psal. 40. Pray therefore continually, with faith, loue, and vnderstanding, in the name of Iesus Christ: praie for all men, at all times, in all places, and for all things according to Gods will. Though thou be a sinner, though God foreknoweth the heart, though his decree bee immutable; yet praie vnto him in Iesus Christ, and he will refresh thee.

Of this I thought good to admonish thee, Christian Reader; because it is an easie thing to praie: but to praie aright, is a thing verie difficult. Here are prepared, for thee, zealous, and godly prayers, some translated out of Latine, and French, some made by the best learned of our time. Vse them as I haue taught thee, that they may be to good vse. Accuse not mine insufficiencie in teaching; but amend thine own imperfection in praying: praying that we talk not smoothly, and walke crookedly, but that we may giue to God the Father our maker, obedience: faith to Iesus Christ our Redeemer: and mortification of the flesh to God the holy Ghost, our comforter. Farewell in Christ Iesu.

R. D.

A Prayer

A Prayer to be ſayd both Morning and Euening.

WE pꝛaiſe thee heartie thankes, moſt merciful Father, foꝛ all thy benefites beſtowed vppon all mankinde, and eſpecially vppon this Realme and people of England, and pꝛiuatelie vpon vs moſt vnthankfull, and vnwoꝛthy ſinners: and aboue all others, foꝛ thoſe vnſpeakeable benefites of our creation, when we were nothing; of our redemption, when wee were loſt; foꝛ pardoning of our ſinnes by repentance; and reuealing of the ſame benefites vnto vs by thy holie woꝛd vnd Goſpell of thy deare ſonne our Sauiour Ieſus Chꝛiſt; and foꝛ that thou haſt ſaued vs from ſo many pꝛilles and daungers both of body and ſoule, both by ſea and by land, both at home and abꝛoad. And whereas wee haue offended thy diuine maieſty by continuall ſinning, pꝛouoking thee to wꝛath and indignation againſt vs; yet haſt thou neither thy ſelfe deſtroyed vs, noꝛ foꝛſaken vs, noꝛ giuen vs ouer, noꝛ deliuered vs to our enemy the deuill, that roꝛing Lion, that huge Dꝛagon, ſodenly and moſt hoꝛꝛibly by him to be deſtroied, but haſt hitherto ſaued vs from the pawes of that Lion, and iawes of that dꝛagon, moſt deſtrous of our deſtructiō. (And foꝛ that thou haſt deliuered vs from the daunger of darkeneſſe, and the perils of the night paſt, and haſt bꝛought vs ſafe to the beginning of this day.) We moſt humbly beſeech thee, that as thou haſt hitherto ſaued vs, ſo thou wilt * both now and euer hereafter take and receiue vs into thy defence and pꝛotection, graunting that (not onely this

Note that ſo much as is hereafter incloſed in theſe lines ( ) is to be ſayd in the morning onelie, & that which is printed in the margent, is to be ſayde at nighe comming in at this note: *

*Deliuer vs frō the daungers of darkeneſſe, perils of this night and power of the enemy, and

* the residue

daie, but all the daies) * of our liues, which thou wilt giue vnto vs, mate whollie be bestowed to the glorie of thy holy name, to the edifying of the Church of thy Sonne, to the benefite of our neighbours, and the health of our owne soules. Graunt this O most mercifull Father to vs most vnworthie sinners, for the worthinesse of thy deare Sonne our Sauiour Iesus Christ: to whome with thee and the holy Ghost, bee all honour and glorie, world without end, Amen.

BE mercifull, O father of all mercies, to thy Church vniuersall, dispersed throughout the whole world: and grant that all they that do confesse thy holy name, may agree in the truth of thy holy word, and liue in godly concord and vnitie. And especially be mercifull to such as bee vnder persecution for the testimony of their conscience, & profession of the Gospell of thy Son our Sauiour Iesus Christ. Defend and saue O Lord those silly soules, which as sheepe are appointed to the shambles and slaughter, and represse the rage and tyrannie of such as are bent to bloudshed, and mind nothing but murther. And namely, be mercifull to thy Church and Realme of England, to thy seruant our Soueraigne, and gracious King IAMES, to the Councell, Clergie, Nobility, people and communalty, and to this poore houshold and familie, for thy deare Sonne Iesus Christes sake the only Mediator of all mercies: to whome with thee and the holy Ghost be all honour and glorie, for euer, and euer,

AMEN.

A Prayer to the Majeſtie of God *for the redreſſe of a ſinfull life.*

O My Lord God, grant that with hart I deſire thee, with deſiring ſeeke thee, in ſeeking finde thee, in finding that I loue thee, and by louing thee that I turne not againe to my former ſinnes which thou haſt redeemed. Giue me, O my Lord God, a repentant heart, a contrite ſpirit, eyes flowing with fountaines of teares, bountifull handes in miniſtring almes. Quench in mee O king the luſt of my fleſh, and kindle the fire of thy loue. O my redeemer take from me the ſpirite of pride, and moſt fauourably inrich me with the treaſure of thy humility. Remoue from me O my Sauiour the fury of anger, and graciouſly arme me with the ſhield of patience. O my Creator roote out of me all rancor, and indue me with a cheerfull meeke heart. Beſtowe vpon me a perfect faith, a right hope, conſtant loue.

Preſerue mee from all vanitie, inconſtancy of mind, wauering of hart, ſcoffing of tongue, pride of eyes, ruine of the belly, reprochíng tauntes againſt my neighbour, wicked ſlaundering, buſie curioſitie, hunger of riches, extortiõ of mightie men, ambition of vain glory, from the vice of hypocriſie, the poiſon of flatterie, contempt of the poore, oppreſſion of the weake, from greedie auarice, cankered enuie, deadly blaſphemie.

Rippe out of me, O my Maker, raſh boldneſſe, contumacie, frowardneſs, negligence, idleneſſe, ſloth, dulneſſe of witt, blindeneſſe of heart, obſtinacie of minde, ſauage conditions, con-

contempt of that good is, the abandoning of wholesom counsell, offence of tongue, rapine of the poore, malicious and false accusing of the innocent, violence against the impotent, neglect of inferiours, crueltie toward my houshold, impiety against my familiar friends, rigor towarde my neighbour.

O my God, my mercifull God, I beseech thee in thy beloued Sonne, bless me with the works of mercie, and zeale of godlinesse, to suffer with the afflicted, to minister to the needie, to succor the miserable, to counsell them that goe astray, to comfort the sorrowfull, to relieue the oppressed, to nourish the poore, to cherish them that mourne, to forgiue my debters, to pardon them that trespasse against me, to loue them that hate me, to render good for euill, to despise none, but to honor them, to imitate the good, to beware of euil, to eschue vice & imbrace vertue, in aduersitie patience, humblenes in prosperitie, to gard the doore of my mouth, to watch the enemies that compass my lips, to despise worldly things, and earnestly to thirst after the heauenly, Amen.

The

The Preface or preparation to PRAYER.

O Lord my good God, & Father, blessed be thy name for euer: dispose my heart, open my lips, and guide mee by thy holy spirit, to a true acknowledgement of al my sinnes, that my prayer may be heard of thee, in the name of thy Sonne Iesus Christ, So be it.

A prayer to be sayd at our first waking.

O God, & Father of our Lord Iesus Christ, whom no man knoweth but by thy speciall gifte: grant, that vnto the rest of thine exceeding great benefites towardes mee, this which is the greatest that can bee bestowed vppon man-



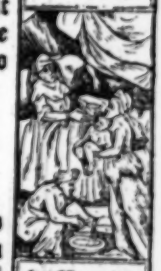
There shall come a rod forth of the stock of Iesse and a graffe, &c. Esa. 11.

There shal come a starre of Iacob, and a scepter shall rise &c. Num. 24





The birth of blessed Mary the Virgine,



the Mother of Christ, &c.





Mary the mother of Jeſu betrothed to Joſeph her husband be fore they came toge.



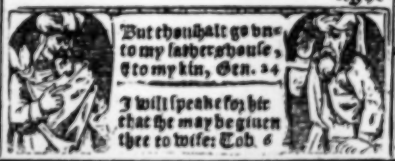
ther, was founde with childe by the holy ghoſt. Then Joſeph, &c, Mat.1



kinde, may be added alſo, namelie that as thou haſt rayſed vp my bodie from faſt and ſound ſléepe, ſo alſo thou wilt deliuer my mind from the ſléep of ſinne, and from the darkneſſe of this worlde: and after death reſtore the ſame bodie to life, as well as thou haſt called it againe from ſléepe. For that which is death to vs, is but ſléepe vnto thée. I pray and beſeech thée, that thorough thy goodneſſe, this bodie of mine may bee fellowe and furtherer of all godlineſſe to my ſoule in this life, ſo as it may alſo be partner with it of the endleſſe felicitie in the life to come, thorough Jeſus Chriſt thy Sonne our Lord. For whoſe ſake, and by whome, thou giueſt vs all good and wholeſome things to our welfare, Amen.

ANOTHER.

MUch better is the light of the ſoule, and the inſight of ỹ minde, then the light



But thou ſhalt go vnto my fathers houſe, & to my kin, Gen. 24

I will ſpeake for him that he may be giuen thee to wife: Tob. 6

light, or eiesight of the bodie. The eiesight of the body euerie filly beast hath: but ẏ sight of mind none hath but men, Yea none haue it but wise men.

Thou therfore O Lord Jesu Christ, which art the greatest of all lightes, the onely true light, the light from whence syringeth the light of the daie, and the sunne: Thou light which inlightenest euery man that commeth into ẏ world. Thou light, whereon there commeth no night nor euentide: but continuest euer bright and cleere as at middaie: Thou light, wherewithout all things are dépe darkenesse, and whereby all things were made lightsome: Thou minde and wisdom of the heauenly Father inlighten my minde, that (béeing blind in all other things) I may sée nothing but that which belongeth to thée, and that I may thereby walke in thy waies, without fantasying, or liking



And in the 6 month the Angel Gabriell was sent from God to a citie in Galile,



named Nazareth, to a Virgin affianced to a man whose name, &c. Luke, 1.





The seede of the woman shall treade vpon the head of the serpent, Gen. 3.



The Angell said to him, the Lord is with thee thou valiant man, Iud. 6.

of anie other light elſe. Lord I beſéech thée inlighten mine eies, that I may neuer ſlumber in darkeneſſe, leaſt my ghoſtly enemy ſay at any time, I haue preuailed againſt him, Amen.



And Marie aroſe and went with haſte into the hilly countrie to a citie of Iu-



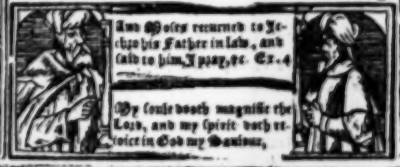
da, and entred into the houſe of Zacharias & ſaluted Elizabeth, Luk. 1.



A prayer at our vpriſing.

OVr firſt Father Adam, being tumbled downe from moſt excellent, and glorious highneſſe, into the dungeon of ſhame, and ſinke of all ſinne, was releéued & lifted vp againe by thy hand, O Sauiour Ieſus Chriſt. And wee likewiſe, ſhould lie wallowing in the ſame plight for euer, if we were not raiſed vp by thée.

Wherefore O moſt mercifull Redéemer of mankinde, like as thou of thy goodneſſe, haſt raiſed vp this beaute and burthenſome bodie: euen ſo vouchſafe to lift my minde to the knowledge, and loue of thy Highneſſe, Amen.



And Moſes returned to Iethro his Father in law, and ſaid to him, I pray, &c. Exo. 4

My ſoule doeth magnifie the Lord, and my ſpirit doth reioice in God my Sauiour,

I Thank thée O Lord Jesu Christ, that it hath pleased thee to giue mee good rest this night past: And I beseech thée likewise to prosper me all this day following, to the glory of thy name, and to mine owne soules health. And ỹ which art the true day light, that never knoweth ante euentide: and the euerlasting Day-Sun, which quickneth, cherisheth, and cheereth all things, vouchsafe to shine into my minde, that I may not stumble into ante sinne, but by thy guiding come to eternall life. Amen.

ANOTHER.

I Thank thée O holy Lord, Father almightie, and euerlasting God, that thou hast vouchsafed to kéepe mee this night through thy great mercy. And I beseech thee of thine vnmeasurable clemencie, to giue me grace so to passe this day now comming, in all lowlinesse,



Put thy shoes off thy feet for the place whereon thou standest is holy ground.



Aarons rod being put in ỹ tabernacle did blossom ỹ I will make, &c. nũ. 17.



When the daies were accomplished Mary brought forth her first begotten



sonne and wrapped him in swadling cloths, and laid him in the manger, &c.





And when the viii. dayes were accomplished, that they should circumcise



the childe, his name was then called Jesus, which was so named, &c. Luke, 2.



Christian

meeknesse, chastitie, charitie, patience, goodnesse, feare, and warinesse, as my service may please thée, thorough him which shal come to iudge both the quick and the dead, and the world by fire: kéepe and preserue me from all euill, from all stumbling and giuing of offence, from all wilfull sinning, & from all the crafts, and assaultes of wicked feendes, and enimies, séene or vnséene, thorough our Lord Jesus Christ thine only begotten sonne. To whome be praise and glorie with thée for euermore, Amen.

A Prayer at the putting on of our cloathes.

MOst gracious and mercifull Sauiour Jesus Christ, thou knowest how we be borne, clothed, and clogged, with the grieuous, and beastie burthen of the first man, who fell away vnto fleshlinesse, thorough disobedience.

Wouch-



Abraham circumcised his sonne Isaac, when he was eight dayes old, Gen. 21.



Let euery manchild among you be circumcised, That is ye shall, &c. Gen. 17.

Vouchsafe therefore I beseech thee, to strip mee out of the old corrupt Adam, which being soked in sinne, transformeth himself into all incumbrances, and diseases of the minde, that may leade awaie from thee.

Rid me also quite and cleane of that his tempter the deceitfull Eue, which turneth vs awaie from the obedience of thy Father. Clothe me with thy selfe O my Redéemer & Sanctifier, cloath me with thy selfe, which art the second man, and hast yélded thy selfe obedient in all things to God thy Father, to rid awaie all lustes of the flesh, and to destroie the kingdome thereof, thorough righteousnesse.

Bee thou our clothing and apparell, to kéepe vs warme from the cold of this world. For if thou be awaie, by and by all things be come numme, weake, and starke dead. Whereas if thou be present they

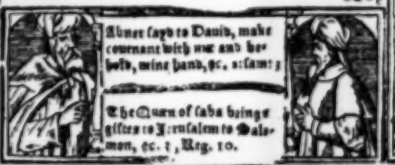


Wherefo the king of the Iewes that is borne, for wee haue seen his Starre in the



East, and are come to worship him, (When Herod the king, &c. Matth. 2.





Abner sayd to David, make covenant with me and behold, mine hand, &c. 2. Sam. 3

The Quen of saba bringes giftes to Jerusalem to Salomon, &c. 1. Reg. 10.



When the daies of Purification after the law of Moses were accomplished,



they brought Jesus to Jerusalem to present him to the lord, Luke. 2.



they be lively, sound, strong and lustie. And therefore like as I wrap my bodie in these cloathes, so cloath thou me all ouer, but specially my soule, with thine owne selfe, Amen.

A prayer to be said at our first going abroad.

I Must bee faine to goe abroad among the snares which the deuill, and his handseruant the world, haue laide for me: and I carie with mée besides, the stinges of mine owne flesh. Guide mée therefore, O thou most sure guide: bee thou my leader, thou God of my welfare. Defend me O Captaine, from the traines, and stales that are laide for mee: that whatsoeuer things I shall méete with, I may make no more account of them, then they are worthy of; but kéepe on my way, with mine eies so fast fixed and setled vpon thee alone, as I may not deale with any thing further forth



God said to Moses, Sanctifie vnto me al the first borne, &c.

Anna bare a sonne, and brought him into the house of the Lord, &c. 1. sam. 1.

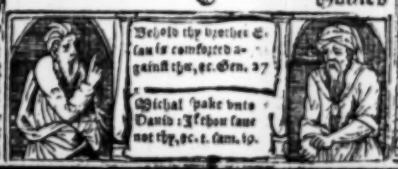
foorth then it hath reſpecte vnto thee. Lord ſhewe mée thy waies, and lead me in thy pathes for thy Sonnes ſake, Amen.

A prayer to be ſayd at our returning home.

O How excellent, and ioyfull ſhall our returning home be into the euerlaſting quiet, and bleſſed houſe of heauen, where there is no trouble, nor incombrance at all! All the mirth, and gladneſſe of this world, is but a ſhadow in compariſon of the pleaſures that are there. Nothing, O Lord, is liker to thy holy nature, then the minde that is ſettled in quietneſſe. Thou haſt called vs into that quietneſſe and peace of thine, from out of ỹ turmoyles of this world, as it were from out of ſtormes into a hauen: which is ſuch a peace as the world cannot giue, and as paſſeth all capacitie of man.









Ye shall breake downe their altars, ye shall destroy their images. Exo.



now they shall say we haue no king, because we feared not the Lord, &c.

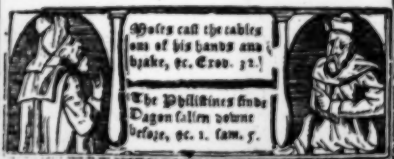


Christian

Houses are builded for vs to repaire into, from the annoiance of the weather, from the crueltie of beastes, and from the wanes and turmoyles of this troublous world.

Graunt now, O most mercifull Father, that through thy singular goodnes, our bodies may so resort vnto them, from our outwarde doings, as our mindes may yelde themselues obedient vnto thée, without striuing: and that they may the better, and more quietlie exalt themselues into that soueraigne rest of thine aboue. Graunt that nothing may disturbe, and disquiet them heere beneath: but that all things may bee quiet and calme through that peace of thine. The peace of Christ be to this house, and to all that dwell therein. Amen.

A



Moses cast the tables out of his handes and brake, &c. Exod. 32.

The Philistines finde Dagon fallen downe before, &c. 1. Sam. 5.

A Prayer to be ſayd at ſetting of the Sun.

VVRetched are they (O Lord) to whō thy day-ſun goeth down, I mean that ſun of thine which neuer ſetteth to thy Saints, but is alwaies at the noonpoint with them, euer bright, and euer ſhining. A drowſy night ouerdepeth the mindes of them euen at high noone-tide, which depart from thee. But vnto them that are conuerſant with thée, it is continually cleere day light. This day-ſun that ſhineth in the ſkie, goeth & commeth by turnes: But thou (if wee loue thee indéed) doeſt neuer goe away from vs. O that thou wouldeſt remoue awaie this impediment of ſin from vs, that it might alwaies bee day light in our hearts.

A Prayer to be ſayd at the lighting vp of Candles.

GReat and thicke darkeneſſe ouer-whelmeth our hearts (O Lord,)



Saule ſaid to Doeg, turne thou and fall vpon the Priests, 1. Sam. 22.



Athalia ſeeing her ſonne to be dead, deſtroyed all the kings ſeede, 2. Reg. 11



Herod cauſed all male children to be ſlaine that were in Bethlehem and in



all the coaſts therof from two yeares old and vnder accoding to the, 2. mat, 2.



vntill thy light doe chase it awaie. Thy Day-sun, O most wise worke-master, is as the cresset of this bodily world: and vnto the spirituall world, the cresset is thy wisedome, from whence springeth the light both of our bodies, and of our soules. At the comming of the night vpon the daie, thou hast giuen vs candles for a remedie of the darknesse: & for a remedie of our ignorance after sinne, thou hast giuen vs thy doctrine, which thy sonne (who loueth vs most dearely) hath brought downe vnto vs.

Wherefore thou Fountaine and teacher of all truth, make vs through both these lights, to see those things as may driue awaie the dimnesse of our mindes. The light of thy countenance is sealed vpon vs O Lord, thou hast put lightsomnesse into our hearts: Thy Word is a lanterne to my feete, and a light to my pathes.



And Iesus when he was baptised, came straight out of the water. And lo, the



heauens were opened vnto him, and Iohn saw the Spirit of God, &c. Mat. 3.





Lift vp thy rodde and stretch out thine hand vpon the, &c. Exod. 14.



They cut downe a branch with one cluster of grapes, &c. Num. 13

A prayer to bee ſayde in the *Euening*.

O Lord, my God, my Father, and my Sauiour, forasmuch as thou haſt graunted mée thy grace to come to the end of this daie, and haſt created the night for man to reſt in: I, calling my ſelf moſt humbly down before thy holie maieſtie, beſéech thée moſt heartilie to ſhew me this goodneſſe, to the reſidue of thine infinite benefites, that I may ſo reſt this night, to the comfort and refreſhement of mine infirmitie, as my heart may ſtill bee lift vp vnto thée, and my ſoule haue her ſpirituall reſt aſwell as the bodie taketh his. Let not my ſléepe be vnmeaſurable to pleaſe exceſſiuely the eaſe of my fleſh: but onelie to ſuffice the neceſſitie of my nature, that I may be the better diſpoſed to thy ſeruice to morrowe.













The tempter came to Christ saying: If thou be the sonne of God, commaund



that these stones be made bread. But he answering, sayd, it is written, &c. Mat. 4



Christian

Preserue me also from all vncleanenesse both of body and soule, keeping me from all temptations of the enemie, and from all dangers that may befall me.

And because I haue not passed this daie without offending thée after diuers sorts and manners: Like as now in the absence of the sunne, thou sendest darknesse to cover all things: so also vouchsafe to wipe out all mine offences, by thine infinite mercy, so as they may neuer come to reckoning before thy iudgement seate.

All which things I aske, and craue of thée, in the name, and for the sake of thine onely Sonne, my Lord and Sauiour Iesus Christ, according to the rule which hée hath giuen vs to pray by saying:

Our Father which art, &c.

A



Esau selleth his birth right for a messe of potage, &c. Gen. 25

The woman seing the tree to be pleasant, tooke of the fruite, &c. Gen. 3.

ANOTHER.

LOrd Ieſu Chriſt, to whoſe vnconſumable goodneſſe wee be beholden for all things: which haſt graunted the chearefull light of the daie, vnto al men both good & bad to do their buſineſſe in, & mercifully giuen them the ſweet ſtilneſſe of the night, to refreſhe the powers of their ſilly bodies, and to put away the cares of their minds, & to aſſwage their ſorrowes: Forſomuch as thou thy ſelf performeſt all theſe things much more beneficially to them that loue thee, to whom thou giueſt a farre greater light by the grace of faith, to do all deedes of godlineſſe by, then dooth the ſhining of the Sun vnto the world: In ſo much as thy promiſes neuer ſuffer them to faint, but the comfort of thy Spirit putteth awaie all cumberances of minde, farre more effectually then anie ſleepe of the bodie. And the whole man



Chriſt cryeth with a loud voice, Lazarus come forth. Vpon he that was dead came



forth, bound hand & foote with bandes and his face was bound, &c. Ioh. 11.





Helyas ſtretched himſelf vpon the childe, and the Lord heard the voice, &c. 3. Reg. 17



Helizeus comming into the houſe, and behold the childe was dead, and he, &c. 4. Re. 4.



He was transfigured before them, & his face did shine as the sunne, and



his clothes were as white as the light. And behold, there appeared, &c. Mat. 17.

man resteth not more sweetlie, or safelie in anie thing, then in thy mercie (O deare Redeemer:) I beseech thee that if I haue done anie thing this daie through humaine frailetie, and negligence, which hath offended thine eyes, pardon it for thy woonted goodnesse sake, and graunt therewithall that this night maie bee happie to mee by thy prospering thereof, pure by thy preseruing of me, and safe from the nightly illusions of wicked feends, thorough thy protection, so as this sleepe maie make both my bodie and minde more cheerefull, and lustie to serue thee to morrowe.

Moreouer, because this life hath not one houre certaine, whensoeuer the euentide thereof commeth, and the long sleepe of the bodie groweth vpon me, from which wee shall not wake till the dead rise againe at the sound of



Abraham sayd, Lord if I haue now found fauour in thy sight, &c. Gen: 18.

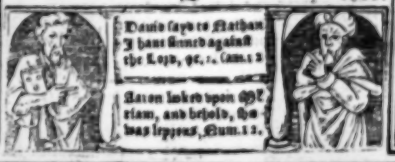


Nabuchadnezar answered: Loe I see foure men loose walking &c. Dan. 3.

of thine Angelles Trumpet. I beſeech thee lighten thou then the eies of my minde, ſo as I may not ſleepe in euerlaſtinge death, by the quenching of my faith, but reſt in thee, to whome euen the dead are aliue; Which liueſt and raigneſt with the Father, and the holie Ghoſt, one God world without ende, Amen.

A prayer to be ſayd when wee vnclothe our ſelues to bedward.

THis body which is become vnhmoſome, and vnwieldie through ſinne, ſhal be conſumed by little and little, and deliuered againe to the earth, from whence it was taken. There ſhall the end be of this vanitie, which wee haue purchaſed to our ſelues by our owne folly. Now therefore, thou O moſt louing Father, which haſt ſet me toge-





ther: diſſolue me in ſuch wiſe as I may ſéele my ſelfe to be diſſolued, & remember of whom I am ouercome, and conſider whither I muſt go. Take me not vnwares and vnpꝛouided, to thy iudgement ſeate: but like as we be willing to put off our cloathes, which wee ſhall put on againe when the night is paſt; ſo let vs not bée loth to put off this bodie which wée ſhall receiue againe after that the night of this woꝛld hath runne out his full race, Amen.



When Chriſt came neere Jeruſalem he beheld the citie and wept for it, ſaying:



O if thou hadſt euē knowne at the leaſt in this thy day thoſe things, &c. Luk. 19.



A Prayer to be ſayd at our going into bed.

VVHen the daie is ended, wee giue our ſelues to reſt in the night: ſo when this life is ended, we reſt in death. Nothing reſembleth our life moꝛe then the day, noꝛ death moꝛe then ſléepe, noꝛ the graue moꝛe then the bed. Vouchſafe therfoꝛe, O Lord our gouernour,



Who ſhall haue pitie then vpon thée O Jeruſalem? &c. Jere. 15.

Their feaſts are turned into a lamentation, their Altars, &c. 1. Micha. 1.

nour, & defender, both to ſhield vs now liuing, vnable to helpe our ſelues from the craftineſſe and aſſaults of our cruell enimie, and alſo to call vs then to thee, when we ſhall be yet more vnable at the finiſhing of the race of this life, not for our own deſerts, but for thy owne mercie ſake: that wee may liue and walke with thée for euer. And now let vs ſo fal aſléepe in thee, as thou onlie, and thoſe exceéding great, & incredible good things may in ſuch wiſe be preſent alwaie before vs by the inſight of our mindes, as wée may not be abſent from thée, no not euen in ſléepe: that ſuch dreames may both kéepe our beds, and bodies, pure & vndefiled, and alſo chéer our harts with that bleſſed ioy of thine. In truſt wherof I will fall aſléepe and take my reſt, through our Lord and Sauiour Jeſus Chriſt, Amen.

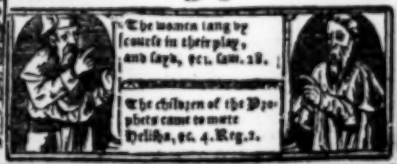


Chriſt riding to Ieruſalē, many ſpred their garments in the way, other cut



downe braunches of the trees & ſtrawed them in the waie. Mark. 11.





The women ſang by courſes in their play, and ſayd, &c. 1. Sam. 18.

The children of the Prophets came to meete Heliſha, &c. 4. Reg. 2.



Jeſus went into the temple and began to caſt out them that ſolde and bought,



ſaying vnto them it is written: Mine houſe is the houſe of prayer. Luk. 19



A praier when we be readie to ſleepe.

TAke me into thy protection, O lord Jeſu Chriſt our defender: & grant that while my bodie ſleepeth my ſoule may wake in thée, and chearefullie, and ioyfullie behold the happie and gladſom heauenly life, wherein thou art ſouerain with thy father and the holy ghoſt: and the angels, and holy ſoules of men are moſt bleſſed fellow citizens for euer and euer, Amen.

A preparation, or preface to publike prayer.

ALmightie God, and heauenly Father, I will come into thy houſe in the multitude of thy mercies, and in thy feare, will I worſhippe toward thy holy Temple.

I haue loued the habitation of thine houſe,



Mine houſe ſhal be called a houſe of praier for all people, &c. Eſa. 56

Is this houſe become a den of theeues, whereupon, &c. Jere. 7



houſe, and willingly am I preſent in the congregation of thy Saints, praiſing & confeſsing thy holy Name.

Come let vs fal and bow downe before the lord who hath made vs, becauſe he is the Lord our God, and wee the sheepe of his paſture.

Exalt the Lord our GOD, and fall down before his footſtool, for he is holy

Lord I make my prayer vnto thee in an acceptable time: euen in the multitude of thy mercies: O God heare mee in the truth of thy ſaluation.

I wil offer to thee a ſacrifice of praiſe, and wil call vpon the name of the lord.

I wil pay my vowes vnto the Lord, euen now in the preſence of all his people, in the courts of the Lords houſe, euen in the midſt of thee, O Ieruſalem.

I wil run in the way of thy commandements, when thou ſhalt inlarge mine heart.



The chiefe Prieſts and the ſcribes and the elders of the people, conſulted

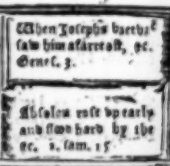


how they might take Ieſu by ſubtilte and kill him, Matth. 26.





When Ioſephs brethr. ſaw him afarre off, &c. Genes. 3.



Abſolon roſe vp early and ſtood hard by the &c. 2. ſam. 15



They appointed vn to him thirty peces of siluer, and from that time Iudas



C

sought opportunitie to betray Christ his master. Math. on the first, &c. Ma. 16



Christian

Teach mee, O Lord, the way of thy statutes. Open mine eyes, that I may see the wonders of thy law.

Then will I take the cup of saluation, and cal vpon the name of the Lord

Lord open thou my lips, & my mouth shall shew forth thy praise.

I will sing wth the Spirit, and in vnderstanding, and say, Amen.

A short speech before the Lords PRAYER.

O Heauenly Father, O most mercifull God, I most wretched sinner am vnworthy to lift vp my hands and eyes vnto thee, or to trouble thee with my prayers.

Neuertheless, forsomuch as thou hast commaunded all men to pray, and promised that thou wilt heare vs, and moreouer prescribed vnto vs a forme of Prayer in expresse words, by thy welbeloued



Iuda sayde: Come let vs sell him to the Ismaelites &c. Gen. 37.

So Ioseph was brought downe into Egypt, and Putiphar, &c. Gen. 39.

beloued Sonne Ieſus Chriſt: being driuen by thy commaundement, and truſting to thy promiſes, I pray vnto thee in the name of my Lord, with all the Godlie vpon earth, ſaying as he hath taught vs: Our Father which art in heauen, &c.

A Prayer to God the FATHER.

MOſt louing Father, which being moſt high, dwelleſt in the higheſt places, hearken to the prayers of thy ſeruants, yet wayfaring here on earth, whom thou of thine vnſpeakeable goodneſſe haſt vouchſafed the name of thy children, and giuing them the moſt precious pledge of thy Spirit, haſt graunted them leaue to call vpon thée with reuerent boldneſſe by the name of father: we praie that thy holie name may be ſo knowne thorough the whole World, that



The foolish virgins came alin crying, Lord, &c. Matth. 25.



The great Dragon that old serpent was cast out, &c. Rev. 12



Iesus knowing all things that should come, went forth and said vnto them



Whom seek ye? They answered Iesus of Nazareth Iesus, &c. Iohn. 18





Iudas had giuen them a token saying: Whomsoeuer I kisse, he it is,



take him and leade him away, And as soone as he was come, &c. Mar. 14.



that like as in the heauenly citie, thou alone art the glorie of all folke: So on earth, no man may glorie of himselfe, but all men acknowledge their own vnworthines, and thy bountifulnes, & glorie in thee, which is the only true glorie.

And because wee haue diuerse and hard incounters to indure againste the world, the diuell, his ministers, and the flesh which wee beare about vs: we beseech thée euen with sighs, that thy kingdome may come. That like as in heauen all things submit themselues to thy Maiestie with trembling: so also thy spirit may raigne in our harts, making vs to acknowledge thée the king of all kings, then the which nothing can be either greater or better.

And as in thy holy palace there is no rebellion, so let all mortall creatures put away all fleshly lusts, and with all their hearts obey thy kingly commandements,



Ioab take Abner aside peaceably, and smote him vnder the rib, &c. 2. Sam. 3

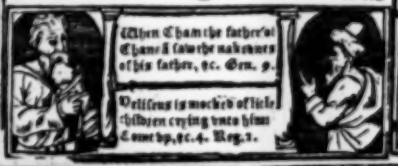


Simon to redeme Ionathan, sendeth monie and the cloathes, &c. 1. Mac. 3.

dements, both in prosperitie, and aduersitie, life, and death: assuring themselues, that ỹ canst not wil anie thing but that which is singularly good: & that the same is singularly good euen because it liketh thée. Which wil of thine it hath pleased thee, O most deare Father, to expresse vnto vs in the holy Bible, that we may knowe it. But no man is able to fulfill thy commandements, vnlesse thou giue him the grace, and of thine vnspeakable mercy, take our vnabilitie in good part.

And forasmuch as according to thy sonnes doctrine, wée taking no thought at all for the time to come, do hang wholly vpon the prouidence of thée our most bountifull Father: giue thou vs dailie at thy leasure, whatsoeuer the necessitie of this life requireth. But aboue al things because that according to the saying of thy deare seruant Paul thou art chiefly the Father of Spirites, léede our soules

 with




The Iewes spate Christ in his face, and buffeted him saying: Prophesie


vnto vs O Christ who is he that smote thee? Peter care. &c. Mat. 26.



with spirituall foode, whether it be that we haue néede of milk because wee bee weaklings, or that we be able to bzooke substantialler meate, because wee bee growen to further péers of discretion.

The meate that giueth life indeede, is the knowledge of thée by thy holie Scriptures, and the grace of thy Spirit, whereby we growe vp in thée thozough daply increase of Uertue in the inner man, vntill wée be fully men, growen according to the full measure of thine only begotten Sonne Jesus Chzist. By thy wozd thou begattest vs when wée were nothing, by the same hast thou begotten vs againe, vnhappily bozne of Adam, and by the same doest thou féed and cherish vs now againe begotten.

Foz, that is the Heauenlie bzead, that is the new wine, wherewith all the blessed Spirits are continually and happily feede, which (dwelling in thy house



Pilate let Barra bas lose vnto them, and scourged Jesus, and deliuered



him to be crucified Then the souldiours of the gouernour, &c. Mat. 27.





The plowers plowed vpon my backe, and furrowes long did cast, Psal. 131.

Sathan smote Job with sore boyles from the sole of his foote, &c. Job. 2.

house) doe praise thée for euer and euer.

Whereof if thou vouchsafe to bestow som portion daily vpon vs thy children, the hunger and thirst of worldly things wil decrease in vs from day to day. And although thou haue forgiuen vs all our sinnes once alreadie in holy Baptisme thorough faith: yet notwithstanding, because that as long as wee carrie this mortall flesh about vs, & beare the treasure of thy grace in earthen vessels wee sinne daily through naturall infirmitie, so as we haue dayly neede of thy mercie to forgiue vs our slidings: let vs not fall quite and cleane out of thy fauour, but let vs continue in that peace, wherin we be set at one with thée by the blood of thine only begotten Sonne: and therwithall grant, that as thou hast mercifully pardoned all our misdéedes, so we forgiuing one another their dayly trespasses (which are small or nothing in cō-



When thou hast done all thy duetie, sit downe that thou maist receiue a crowne &c. Eccles. 32.

Abner said vnto Dauid, how art thou that cryest to the, &c. 2. Sam. 2.





And the souldiers platted a crowne of thorne vpon his head, put a reed



in his right hand, and bowed their knees before him, &c. Mat. 27.



parilon of our offences towardes thée) may maintaine mutuall peace, agrément and charitie among our ſelues. For hee that beareth anie grudge or heart-burning towarde his neighbour, cannot haue the fauour of thee which art the God of peace. But forasmuch while wee goe a warfare in theſe tents of our bodies, the malicious tempter, from whoſe tyrannie thou haſt let vs free by thy ſonne Jeſus Chriſt, ceaſeth not to trie all his policies to draw vs backe againe into bondage: we beſeech thée giue vs not ouer into his hands for want of thy defence, for he ſéeketh the deſtruction of our ſoules. But grant vs ſuch grace, that we (continuing in the felloweſhip of thy moſt louing Sonne through faith and charitie) may finallie come to the life where there is no offending, or any danger to be doubted of at Sathans hand.

An-



Pilate tooke water and waſhed his hands before the multitude, ſaying



I am innocent of the death of this iuſt man, looke you to it, Matt. 27.





Iezabel ſent a meſſenger vnto Helias, ſaying, The gods &c. Reg. 19.

Then the king commanded, and they brought Daniel and, &c. Dan. 6



Another to Ieſus Chriſt our Redeemer, by S. Auguſtine.

I Call vpon thee, O God, I call vpon thee, becauſe thou art nigh vnto all them, that call vpon thee in truth. Thou art the truth: teach me I beſeech thee in thy mercie: O holie trueth teach mee to call vpon thee in truth: For how I ſhould ſo do I know not. Teach mee therfore I moſt humbly beſeech thee, O moſt bleſſed truth. For wiſdome without thee is fooliſhneſſe, to knowe thee is perfect knowledge. Inſtruct me with thy diuine wiſdome: and teach me thy lawes. For I beleeue that hee is moſt happie who is inſtructed by thee, and taught thy lawe. I haue a deſire to call vpon thee, which I pray thee that I may doe in veritie. What is it to call vpon truth in truth, but to call vpon the Father in the Sonne?

Truly



And Ieſus bare his croſſe and came into a place named Golgotha, where they



crucified him and two other with him on either ſide one, and &c. Iohn, 19





Abraham tooke the wood of the burnt offering, and laid it, &c. Gen. 22



Behold the widow was there gathering ſticks, &c. 1. Reg. 17.



And when they were come to the place which is called Caluarie, there



they crucified him and the malefactors, one on the right hand, &c.



Christian

Truly (most holy Father) thy word is the trueth, and the beginning of thy Word is truth: For this is the beginning of thy Word, that thy Word was in the beginning.

In the beginning it self I worship thee ô thou principal beginning: in the very word of truth, I crie to thee most perfect truth. In the which, ô thou the very same truth, teach and direct mee. For what is sweeter then to call vppon the Father, in the name of his onely begotten? Then to moue the Father to compassion by mention of his Sonne? Then to pacifie the king by name of his well-beloued child? For by this meanes the offender is released from prison: the captiue set at libertie. By this meanes they that haue receiued the sorrowfull sentence of death, are wont to purchase not only pardon, but vnhoped fauour, if they pleade the loue of thy welbeloued



Tubalcain wrought cunningly euery craft of brasse, &c. Gen. 4.



Slay the Prophetesse cut in the midst with a saw, & fastned on a, &c.

ued Sonne. By this meanes, ſeruants that doe treſpaſſe, eſcape their maſters puniſhment, when his louing Sonne is their interceſſor.

Euen ſo, O almightie Father, I praie thee for the loue of thy omnipotent Sonne, drawe my ſoule out of priſon, that it may confeſſe vnto thy Name. Deliuer me from the chaines of ſinne, I beſeeche thee, by thy coeternall and onely Sonne: and moſt mercifully reſtore mee to life, by the mediation of thy moſt precious Sonne, ſitting at thy right hand. For, what other interceſſor I ſhoulde appoint I knowe not, but him who is the propitiation for our ſinnes, who ſitteth at thy right hand pleading for vs. Behold my Aduocate with thee O God the Father. Beholde the chiefe Biſhop, who needeth no other bloudy expiation, for that he ſhineth imbrued with his own bloud. Behold



One of the ſouldiours with a ſpeare pearced his ſide, & forthwith ran there



out bloud and water, And he that ſaw it bare recorde and &c. Iohn, 19.





Filleth the ribbe which the Lord God had taken from &c. Gen. 2.



The Lord ſaid to Moſes thou ſhalt ſmite the rocke, &c. Exod. 17.

hold the holy and wel-pleasing sacrifice offered vp, and receiued in all sweetenesse. Behold the immaculate Lambe, which lay stil before the shearers: who being buffeted, spit at, and opprobriously rayled at, opened not his mouth. Beholde him who (sinning not) tooke our sins vpon him, and with his stripes healed our infirmities.



Ioseph tok the body and wrapped it in a cleane linnen cloath, and laide



it in his new tombe which he had hewē out euen in the rock and, &c. Mat. 27.



A Prayer to God the Sonne.

O Lord Iesu Christ, the Maker and Redéemer of mankind, which hast sayde that thou art the waie, the trueth and the life; the way by doctrine, precepts, and examples: the trueth, in promises: and the life in reward: I beséech thee for thine vnspeakeable loues sake, wherethrough thou hast vouchsafed to imploy thy selfe wholly in thy saluing of vs, suffer mée not at any time to strais from thee which art the way, nor



Assoone as the sunne was down, Iosua commaunded that they, &c. Iosh. 8.



Then they arose and went all night, and tooke the body, &c. 1. Cam. 13.

nor to distrust thy promises, which art the truth, & performest whatsoeuer thou promisest: nor to rest in any other thing then thée, which art the waie, beyond which there is nothing to be desired, neither in heauen nor in earth. By thee we haue learned the sure and ready way to true saluation, to the intent we should not wander any longer vp and downe in the mazes of this world. Thou hast taught vs throughlie what to beleeue, what to do, and wherein to rest.

We haue learned of thée how vngratiously wée bée borne of the first Adam. Wée haue learned of thee, that there is no hope of saluation, but by beléefe in thee: and that thou art the onelie light which shineth before vs all, as wee to, ny through the wildernes of this world through the night of our owne hearts from the darkenesse of Egypt, to the blessed land which thou hast promised te



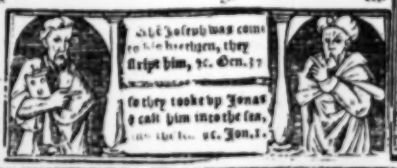
He laid it in a tomb hewen out of a rock wherein was neuer man yet laide. And



that daie was the Preparing of the sabboth, and the sabboth &c. Luk. 23.



F the



Whē Ioseph was come to his brethren, they stript him, &c. Gen. 37

so they tooke vp Jonas & cast him into the sea, &c. Jon. 1.

the mœke, and to such as follow the fot-steps of thy mildenesse. For in vs there was nothing but deepe darkenesse, in so much that we could neither see our own wretchednesse, nor where to seek remedy for it. But thou vouchsafing to come downe into the earth, and to take our nature vpon thee, of purpose to driue away the mist of our ignorance with the light of thy doctrine, and to direct our fete into the waie of peace, by thy precepts, hast paued vs the way to immortalitie by thy example, and of a bushy and rough waie, made vs a plaine and smoth waie, by treading it out with thine owne fotsteps.



For feare of him the kepers were as, stonied & became as dead men. But

the angel saith vnto the women, feare not, for I know ye seeke, &c. What, &c

Thus art thou (which canst not skill of errour) become our waie, wherin to the intent we should not faint, thy goodnes hath vouchsafed to stay vs vp with manie great and sure promises. For who can tire, when he remembreth, that if



Samson rose at mid-night and took the gates, &c. Judici. 16.

And the Lord spake vnto the fish and it cast out Jonas, &c.

if he walke in thy steppes, the inheri-
taunce of the heauenly life is prepared
for him: Therefore it is thy will that
hope should be as a sure staffe, to holde
vs vp as long as wee be in this iorney.
And thy goodnesse was not contented
with that, but forasmuch as thou kno-
west the weaknes of our flesh, thou re-
frethest our strength from time to time
with the comfort of thy spirite, to the
intent we may come ronning chéerfull-
ly vnto chée. And as thou being become
our waie, puttest aside all cause of strai-
ing: so being the truth, puttest away all
cause of distrust: finally, being become
our life thou giuest vs grace to be dead
here vnto sinne, and to liue through thy
spirit which quickneth all things, vn-
til that in the resurrection, when all mor-
talitie shalbe rid quite and cleane away,
we shall liue with chée, & in chée for euer,
at which time God shall bee all in all.

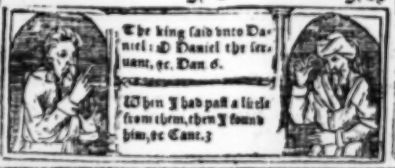


Jesus appeared first to mary magdalen, out of whom he had



cast vii. diuels, and she went and told them, &c. Mar. 16.





The king said vnto Daniel: O Daniel the seruant, &c. Dan 6.

When I had past a litle from them, then I found him, &c Cant. 3

For it is euerlasting life to knowe the Father, the Sonne, and the holy Ghost to bee the one true God: whome wée sée now by faith, but as through a glasse, and in a riddle: but as then we shall behold his glory at hand, and be transformed into the same Image. And therefore I beseech thée O most mercifull Sauiour, increase thy seruants faith, that I may neuer stagger in the heauenlie doctrine: increase mine obedience, that I maie neuer swerue from thy commandements: and increase my constancie, that walking in thy steppes, I maie neither be intised with Sathans allurements, nor discouraged with his terriblenesse: but hold out to the death in thée which art the true way: increase my faith, that (trusting to thy promises) I may neuer faint in the indeuour of godlinesse, but forget the things that I haue left behind me, and goe alwaies for-



Iesus said to Thomas, put thy finger here and se my

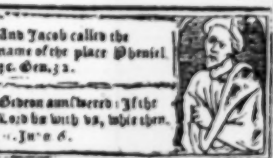


handes, & put forget thy hand, and put it into &c. Ioh. 20





And Iacob called the name of the place Phenuel &c. Gen. 32.

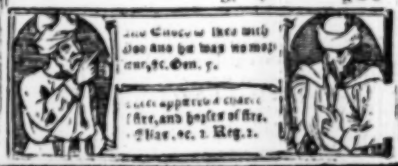


Gedeon answered: If the Lord be with vs, why then. Iudic. 6.

forward to more perfection. Increase thy grace in me, that (being dead every day more then other in my selfe) I may be alive, and led by the spirite: fearing nothing but thee, then whom, nothing is more amiable: glorying in nothing but only in thee, who art the true glorie of all the saints: coueting nothing but thee, who art of all things the best: and finally, desiring nothing but thee, who with the Father, and the holy ghost art the full and perfect felicitie, for all euer, Amen.

A prayer to the holy Ghost.

O holy Spirite, worthie of all worship, which makest vp the Almighty Trinity, which proceedest from the father, and the Sonne, and art equall to either of them, differing from them in onely propriety of person, which of thy





The birth of blessed Mary the Virgine,



the Mother of Christ, &c.



Christian

godnesse forgiueth the sins of them that amend, which with thy holy breath clenseth mens minds, comforting them when they be in sorrowe, chearing them vp with pure gladnesse when they be in heauinesse, leading them into all truth when they be out of the way, kindling in them the fire of charity when they be acelde, knitting them together with the glew of peace, when they be at variance, and garnishing, and inriching them with sundrie giftes, which by thy meanes professe the name of the Lord Iesu: by whose working all things liue, which liue indeed, whose delight is to dwell in the hearts of the simple, which thou hast vouchsafed to consecrate for temples to thy self. I beseech thee maintain thy gifts in me, and increase the things dayly which thou hast vouchsafed vpon me: that by thy gouernance, the lustes of the flesh may die more and more in me



There shall come a rod forth of the stock of Iesse and a graffe, &c. Esa. xi.



There shal come a starre of Iacob, and a sceptre shall rise &c. Num. 24

mée, and the deſire of the heauenly life more quicken and increaſe.

Let mee ſo paſſe through the myſtie deſert of this world, by thy light going before me, as I may neither be defiled with Sathans vices, nor be intangled with anie errors, diſagréeing from thy truth, which the true catholike Church hath deliuered vs by the inſtinct of thee, which liueſt and reigneſt euerlaſtinglie with the Father and the Sonne, Amen.

A Prayer to God for his Spirit, *and grace to pray* effectually.

ETernall and moſt merciful Father, we knowe not our ſelues, neither can eaſilie vnderſtand what, or how we ſhould pray as we ought.

But thou art able to doe exéeding aboun-



Mary the mother of Ieſus reached to Ioſeph her husband before they came toge-



ther, was founde with childe by the holy ghoſt. Then Ioſeph. &c. Mat.



But thou ſhalt go vnto my fathers houſe, & to my kin, Gen. 24

I will ſpeake for her that ſhe may be giuen thee to wife: Eph. 6



And in the 6 month the Angel Gabriell was sent from God to a citie in Galile,



named Nazareth, to a Virgin affianced to a man whose name, &c. Luke, 1.



abowndantlie aboue all that wee aske or thinke.

Giue vs the spirite O Lord, to helpe our infirmities, which maketh request for vs vnto thée, with sighes which cannot be expressed.

I lift vp mine eyes to thée that dwellest in the heauens.

Stir vp my hart and mind O Lord: come into me O spirite of God, that I may come vnto thée with heart & soule not with mouth and lips onlie.

Giue vs thy grace that wee may call vpon thée as true worshippers in spirit and truth, with the inwarde intention, without hypocrisie and ambition.

Graunt that I aske nothing of thée but that which may agrée to thy holy will, to thy praise and glorie, and to the health of my soule.

Inspire me also with an assured hope to obtaine these things, when I shall aske



The seede of the woman shall treade vpon the head of the serpent, Gen. 3.

The Angell said to him, the Lord is with thee thou



aske of thy mercifull goodnesse with a strong and sure faith.

Neither let my praiers, O Lord, prescribe the time when, and howe they should be fulfilled.

But let mée submit my selfe to thy holy will in all things with hope, patience, and humilitie of heart.

Thy will be done in earth, O Lord, as it is in heauen.

I will waite patiently, O Lord for thee, that thou maiest incline vnto mée, and heare my praier.

Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maid vnto the hand of her mistresse: so our eyes will waite vpon thée, O Lord, vntil thou haue mercie vpon vs.

Graunt vs also thy grace, that wee present not our Supplications before thée for our owne righteousnesse, but for



And Marie arose and went with haste into the hilly countrie to a citie of Ju-



da, and entred into the house of Zacharias & saluted Elizabeth, Luk. 1.





And Moses returned to Jethro his Father in law, and said to him, I pray, &c. Ex. 4



My soule doth magnifie the Lord, and my spirit hath reioiced in God my &c. Lu. 1.

thy great tender mercies, & in the name of thy ſonne Jeſus Chriſt.

In his name, through faith, we come to the throne of thy grace, and receiuing the ſpirit of adoption, we crie Abba Father.

Strengthen vs, O Lord, leaſt the vnworthineſſe of our life withdraw and intice vs from praier.

Aſſiſt vs therefore O moſt mercifull father, that we may praie euerie where, lifting vp our hands without wrath or doubting, with ſupplications, prayers, interceſſions, and giuing of thankes for our ſelues, and for all men.

Graunt this through Jeſus Chriſt our Lord, who is alſo at thy right hand and maketh requeſt for vs. To whom with thee, and thy holy Spirit, be all laude, and glorie,

Amen.



When the daies were accomplished, Mary brought forth her first begotten



sonne and wrapped him in swadling clothes, and laid him in the manger, &c.





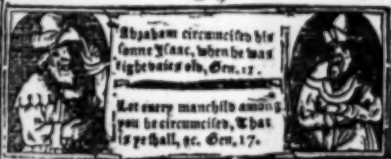
Put thy shoes off thy feet for the place whereon thou standest is holy, &c. Exo. 3.

Aarons rod bring out in the tabernacle did blossom & bare, Num. 17.



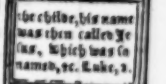
A Prayer for the whole Realme, and the body of the Church, with the members thereof, according to their estates and degrees.

ALmightie God, heauenly Father thou hast commanded thy faithfull to pray, one for another, promising them to heare them, for thy deerely beloued Sonnes sake. Therefore vpon trust of thy promises, and in respecte of the great and vrgent necessities that shewe themselues on all sides: and specially forasmuch as Sathan straineth himselfe to the vttermost, to bring this land to confusion, and to stoppe the course of thy Gospel: I thy humble seruant make sute and supplication vnto thée my good Lord God, in whome is my refuge and hope, beséeching thee who art the Father of light to vouchsafe to enlighten the hearts and minds of all men, because it is thy will that all men should be saued











and come to the knowledge of the truth.

And forasmuch as thou hast commanded vs to praie in especiall for Kinges and Princes, and for all such as are set in authority, that the company of mankinde may liue peaceably, and quietly vnder them in all godlinesse & honesty, considering how burthensome crownes & scepters are, and how hard the weelding of them is, and how difficult a matter it is to discharge them well, whether it be in respect of themselues, or of their subiects:

I beseech thee my God with all my hart, as well for our blessed soueraigne Lord King IAMES, as for all other Princes whome thou hast placed in like degrée of preheminence, to giue them the same which Salomon craued of thée long agoe, whose prayer thou diddest accept, as hauing put the same into his heart & mouth by thy holy Spirit, which teacheth



Where is the king of the Iewes that is borne, for we haue seene his Star in the



East, and are come to worship him, When Herod &c. Matth. 2.





Abner sayd to Dauid, make couenant with me and behold, mine hand, &c. 2. Sam.



The Queen of Saba brings gifftes to Ierusalem to Salomon, &c. 3. Reg. 10.

teacheth vs to pray likewise, and helpeth our infirmities.

O Lord our god God, thou hast set him vp to raigne ouer thy people, giue vnto him thy seruant, and to all other Princes thy Seruants, perfect wisedome and vnderstanding to iudge thy people, and to discerne betweene good and bad, that they may not bee vnprofitable, and much lesse hurtfull in so holy a vocation.

Giue them wise, sage, and vertuous Counsellers: and remoone farre from them all ambitious, spitefull, doubtfull, and dissembling persons. Giue them such Iudges as are louers of the truth, haters of couetousnesse, and eschewers of all partialitie: that their people may bee gouerned with all equitie and vprightnesse, the good men maintained in their right and innocencie, and the offenders punished according to their de-



When the daies of Purification after the law of Moses were accomplished,



they brought Iesus to Ierusalem to present him to the Lord, Luke. 2.





God said to Moses, sanctifie vnto me all the first borne, &c. Exo. 13.



Anna bare a sonne, and brought him into the house of the Lord, &c. 1. Sam. 1.

ſertes. Grant alſo O Lord, that all they whom thou haſt put vnder their charge, may yéelde them their due and rightfull obedience, ſo as there may be a good and holy vnion betwéene the head and the members, and therby it may be knowen to all men, that the ſtates of all kingdomes, and gouernment of all Common weales depende vpon thée alone: that thereuppon they may all glorifie thée, and ſing Pſalmes of prayſe and thankeſgiving.

Alſo I pray vnto thée O Sauiour and Father of truth, for all thoſe whom thou haſt ordained to be true Shepheards to thy faithfull, and to whome thou haſt committed the charge of mens ſoules, and the dealing forth of thy holy Goſpell: Guide them by thy holy ſpirit that they may bée found faithfull and diligent in their holy vocation.

And on the other ſide, driue awaie the



Ariſe and take the babe and his mother and flie into Egypt. and bethere



till I bring the word, for Herod will ſeeke the babe to ſle. Mat. 2.





Behold thy brother Eſau is comforted againſt the, &c. Gen. 27

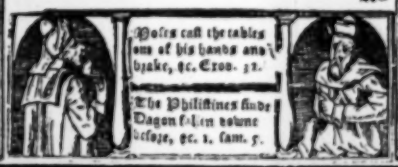
Michal ſpake vnto Dauid: If thou ſaue not thy, &c. 1. Sam. 19.



the falſe ſhepheardes, which are men of corrupt minde, ranening wolues, vainglorious, couetous, and ſuch as ſerue to no purpoſe but to deſtroy the Churches. And foraſmuch as thou requireſt that all thy children ſhould haue a zeale to thy houſe: grant the Kings Maieſtie, and all other Princes, grace to purge their people from all ſectes, hereſies, and ſuperſtitions, that the church (vnder their charge) may profite, and growe from day to daie in the truth of thy Goſpell, vnto all righteouſneſſe and holineſſe of life.

Let it pleaſe thee to make a generall deliuerance and reſtitution of thy churches through the whole world, by ſending forth labourers into thy harueſt, able and ſufficient men to gather the poore ſtray ſhéepe together, vnder the ſhéepehook of the great ſhepheard of our ſoules thy ſonne Ieſus Chriſt.

As







As touching their hearts, vnto such as professe thy name already, giue true perseuerance in faith, charitie, and all good workes, to the glorie of thy name, and to the health of their owne soules. And as touching them whose eyes are as yet in the vanity of their own minds, touch thou their hearts, and giue them inlightned eyes, that all of them may yelde themselues to serue and please thee. Finally, O God of all comfort, I beseech thee haue pittie vppon the miseries and afflictions of all thy creatures in generall, of the nations whome thou visitest with pestilence, warre or famine: of the persons whome thou smitest with ponertie, imprisonment, sickenesse, banishment, or other thy rods, whether it be in their bodies or in their mindes: and especially of thy chosen, that suffer for the testimonie of thy Gospell.

And forasmuch as it hath pleased thee



Herod causeth all male children to be slaine that were in Bethlehem and in



all the coastes thereof from two yeares old and vnder accoyding to the, ye. mat, 2.





Saule said to Doeg, turne thou and fall vpon the Priests, 1. sam, 22.



Athalia seeing her sonne to be dead, destroyed all the kings seede, 2. Reg. 11

thée to be so good and gracious to our soueraigne Lord, and to do him the honor, that whereas other Realms are in greeuous troubles, thou hast giuen him rest in this his Land, and sent hither the bowels of thy Sonne Iesus Christ, to haue refuge here in their oppressions. Grant him the grace to be a true nourisher and norce of all such as are thine, according to the saying of the Prophet Esay: so as hée may haue a true compassion both of them that are heere, and of all others; that at the accomplishment of thy promises, when it shall bée said, Come ye blessed of my Father, possesse ye ỳ kingdome which was prepared for you from the foundations of the world, thou maiest vouchsafe O heauenly Father, to receiue him among the number of thy children, for the loue of thy son our sauiour Iesus Christ: to whome with thee and the holy Ghost, be all honor and glorie.


The Angel said to Ioseph: Arise and take the babe and his mother and go.


Into the land of Israel, for they are dead which sought the ye. matt. 2.




God spake to Iacob, get thee out of this country. Iacob tooke, ye. Gen 31

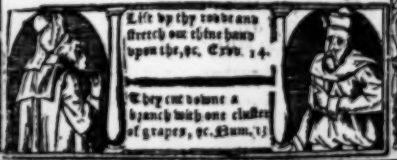

Dauid asked counsel of the Lord, saying: Shal I go vp into any, ye. 1. Sam. 2.



Christian

Another prayer for the Church and *all the States thereof*, by Iohn Foxe.

LOrd Iesus Christ Sonne of the liuing God, who wast crucified for our sinnes, and didst rise againe for our iustification, and ascending vp to heauen, raignest now at the right hand of the Father, with full power and authoritie, ruling and disposing all things according to thine own gracious and glorious purpose: we sinnefull creatures, yet thy seruants, and members of thy Church, doe prostrate our selues & our prayers before thy imperiall Maiestie, hauing no other patrone nor Aduocate to spéede our suites, or to resort vnto, but thee alone, beséeching thée to be good to thy poore Church militant héere in this wretched earth, somtime a rich Church a large Church, an vniuersall Church, spred



ſpred far and wide, through the whole compaſſe of the earth: now driuen into a narrow corner of the world, and hath much néed of thy gracious help.

Firſt the Turke with his ſworde, what Lands, what Nations, and Countries, what Empires, Kingdomes, and Prouinces, with Cities innumerable hath he wonne, not from vs, but from thée: where thy name was wont to bée inuocated, thy word preached, thy Sacraments adminiſtred; there now remaineth barbarous Mahomet, with his filthie Alcoran. The flouriſhing churches in Aſia, the learned Churches of Grecia, the manifold Churches in Africa, which were wont to ſerue thée, now are gone frō thee. The ſeuen Churches of Aſia with their candleſtickes (whom thou didſt ſo well forewarne) are now remoued. All the Churches where thy diligent Apoſtle S. Paul, thy Apoſtle

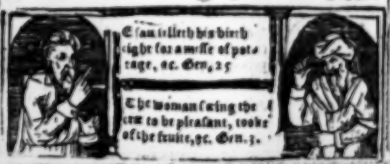


The temptor came to Chriſt ſaying: If thou be the ſonne of God, commaund



that theſe ſtones be made bread. But he anſwering, ſayd, it is written, &c. Mat. 4.





Eſau ſelleth his birthright for a meſſe of pottage, &c. Gen. 25

The woman ſeing the tree to be pleaſant, tooke of the fruite, &c. Gen. 3.



Behold a woman a Cananite, came out,



of the sea coasts, and cried, saying unto him, &c. Mat. 15.



Christian

Peter and Iohn, and other Apostles so laboriously trauailed, preaching & writing to plant thy Gospell, are now gone from thy Gospell. In all the kingdoms of Syria, Palestina, Arabia, Persia, in al Armenia, and the Empire of Cappadocia, through the whole compasse of Asia, with Egypt and with Affrica also (vnlesse among the far Ethiopians som old steps of Christianitie peraduenture dow yet remaine:) nether yet in all Asia and Africa thy Church hath one sote of frée land, but all is turned either to infidelitie, or to captiuitie, whatsoeuer pertaineth to thée. And if Asia, and Affrica only were decaied, ẏ decay were great, but yet the defection were not so vniuersall.

Now of Europa a great part also is shrunk from thy Church. All Thracia, with the Empire of Constantinople, all Grecia, Epyrus, Illiricom, and nowe of



A certain man was diseased 38 yeares, when Iesus, &c. Iohn. 5.



And in the fourth watch of the night, Iesus went vnto, &c. Mat. 14

of late all the kingdome almoſt of Hungaria, with much of Auſtria, with lamentable ſlaughter of Chriſtian blond, is waſted and all become Turkes. Only a little angle of the Weſt partes yet remaineth in ſome profeſſion of thy holy name.

But here (alacke) commeth another miſchiefe, as great, or greater then the other. For, the Turke with his ſword is not ſo cruell, but the Biſhop of Rome on the other ſide is more fierce and bitter againſt vs, ſtirring vp his Biſhops to burne vs, his confederates to conſpire our deſtruction, ſetting Kings againſt their ſubiects, and ſubiects diſloially to rebell againſt their Princes, and all for thy name.

Such diſſenſion and hoſtilitie Sathan hath ſent among vs, that Turkes be not more enimies to chriſtians, then Chriſtians to Chriſtians, Papiſtes to

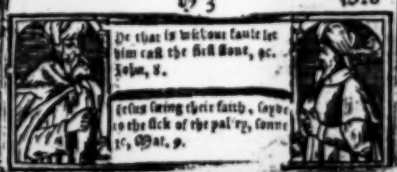


And he toke the fiue loues and two fiſhes and lokyd vp to hea-



uen and bleſſed, and brake and gaue the loaues, &c. Mat. 14.





He that is without ſaute let him caſt the firſt ſtone, &c. Iohn, 8.

Leſus ſeing their faith, ſayde to the ſick of the palſy, ſonne &c. Mat. 9.



Christ cryed with a loud voice, Lazarus come forth. And he that was dead came



forth, bound hand & foote with bands and his face was bound, &c. Joh. 11.



Christian

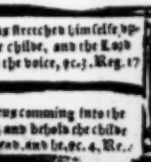
Protestantes: yea Protestantes with Protestants do not agree, but fall out for trifles. So that the poore little flocke of thy Church distressed on euerie side, hath neither rest without, nor peace within, nor place almost in the world where to abide, but may crie now from the earth euen as thine owne reuerence cried once from the crosse: My God, my God, why hast thou forsaken mee.

Amongst vs Englishmen heere in England, after so great stormes of persecution, and cruell murther of so many Martyrs, it hath pleased thy Grace to giue vs these Aleyon daies, which yet we inioy, and beseech thy mercifull goodnesse still they may continue.

But heere also (alacke) what should wee say? So manie enimies wee haue, that enuie vs this rest and tranquillity, and do what they can to disturb it. They which be friends and louers of the Bishop



Heli stretched himselfe vpon the childe, and the Lord heard the voice, &c. 3. Reg. 17



Heli ewes comming into the house, and behold the childe raysed, and lyue, &c. 4. Re.

ſhop of Rome, although they eate the fat of the land, and haue the beſt preferments and offices, and liue moſt at eaſe and aile nothing: yet are they not therwith content. They grudge, they mutter and murmur, they conſpire and take on againſt vs. It fretteth them that we liue by them, or with them, and cannot abide that we ſhould draw the bare breathing of the aire, when they haue all, or the moſt liberty of the land.

And albeit thy ſingular goodneſſe hath giuen them a King ſo calme, ſo patient, ſo merciſull, more like a naturall Father then a Prince, to gouerne ouer them, ſuch a one as they or their anceſtors haue ſeldome reade of in the ſtories of this land before: yet all this will not calme them, their vnquiet ſpirite is not yet content: they repine and rebell, and néedes would haue with the frogges of Æſope, a ciconia, an Italian fran-



He was transfigured before them, & his face did ſhine as the ſunne, and



his clothes were as white as the light. And behold, there appeared, &c. Mat. 17





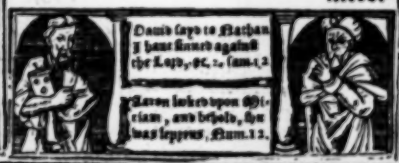
Abraham ſayd, Lord if I haue now found fauour in thy ſight, &c. Gen. 18.



Nabuchadnezar anſwered: Lo I ſee foure men loſe walking &c. Dan. 3.

stranger, the Bishop of Rome to plaie Rex ouer them, and care not if all the world were set a fire, so that they with their Italian Lord might raigne alone. So fond are we englishmen of strange and forraine things: so vnnatural to our selues, so greedy of newefangle nouelties, neuer contented with any state long to continue, bee it neuer so good: and furthermore so cruell one to another, that wee thinke our life not quiet, vnlesse it bee seasoned with the blood of other. For that is their hope, that is all their gaping and looking, that is their golden day, their day of Jubile which they thirst for so much; Not to haue the Lord to come in the cloudes, but to haue our blood and to spill our liues. That, that is it which they would haue; and long since woulde haue had their wills vpon vs, had not thy gracious pitie and mercie raised vp to vs this our merci-





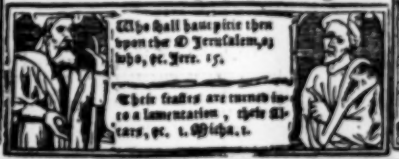
merciſull King thy ſeruant IAMES, ſomewhat to ſtaie their furie. For whom as wee moſt condignly giue thee thanks: ſo like wiſe we beſeech thy heauenly Maieſtie, that as thou haſt giuen him vnto vs, and haſt from ſo manifold dangers preſerued him before hee was King: ſo now in royall eſtate, he may continually be preſerued not onlie from the hands, but from all malignant deuiſes wrought, attempted, or conceiued of enemies both ghoſtly and bodily againſt him.

In this his gouernement bee his gouernour we beſeech thee: ſo ſhall his Maieſtie well gouerne vs, if firſt he be gouerned by thee. Multiplie his raigne with many daies, and his yeares with much felicity, with abundance of peace, and life ghoſtly: that as hee hath now doubled the years of many his predeceſſours, ſo (if it be thy pleaſure) he may ouergrowe


When Chriſt came neer Ieruſalem he beheld the citie and wept for it, ſaying:


O if thou hadſt euē knowne at the leaſt in this thy day thoſe things, &c. Luk. 19.




Who ſhall haue pitie vpon thee O Ieruſalem, or who, &c. Ier. 15.

Their feaſts are turned into a lamentation, their Muſars, &c. 1. Micha. 1.



Chriſt riding to Ieruſalē, many ſpred their garments in the way, other cut



downe branches of the trees & ſtrewed them in the waie. Mark. 11.

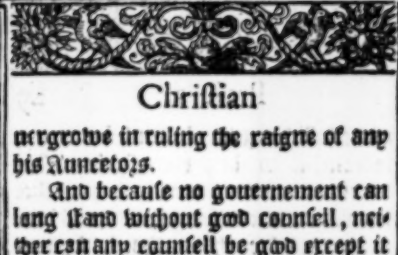


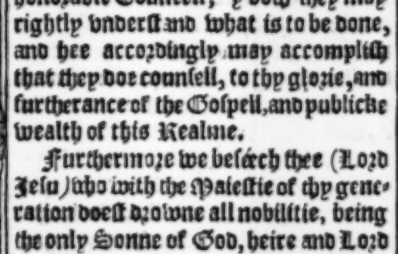


The women ſang by courſe in their play, and ſayd, 1c. 1. Sam. 18.



The children of the Prophets came to meete Helisha, 2c. 4. Reg. 2.







mergrowe in ruling the raigne of any his Auncetors.

And because no gouernement can long ſtand without good counſell, neither can any counſell be good except it be proſpered by thée: bleſſe therefore we beſéech thée, both his Maieſtie, and his honorable Councell, ỳ both they may rightly vnderſtand what is to be done, and hee accordingly may accomplith that they doe counſell, to thy glorie, and furtherance of the Goſpell, and publicke wealth of this Realme.

Furthermore we beſéech thee (Lord Ieſu) who with the Maieſtie of thy generation doeſt drowne all nobilitie, being the only Sonne of God, heire and Lord of all things, bleſſe the Nobilitie of this Realme, & of other Chriſtian Realmes, ſo as they (Chriſtianly agréeing among themſelues) may ſubmit their Nobilitie to ſerue thee, or elſe let them féele

O Lord, what a friuolous thing is the Nobilitie which is without thée.

Likewise to all Magistrates such as be aduaunced to authoritie, or placed in office, by what name or title soeuer, giue wée beseech thee a carefull conscience vprightly to discharge their duetie; that as they be publicke persons to serue the common-wealth, so they abuse not their office to their priuate gaine, nor priuate reuenge of their own affections: but that Iustice being administred without briberie, and equitie balanced without crueltie or partialitie, things that be amisse may be reformed, vice abandoned, truth supported, innocencie relieued, Gods glorie maintayned, and the Common-wealth trulie serued.

But especially to the spirituall Ministers, Bishops, and Pastors of thy Church: grant we beseech thée (O Lord



Iesus went into the temple and began to cast out them that solde and bought,



Saying vnto them it is written: Mine house is the house of praier, Luk. 19.





Is this house become a den of theues, whereupon &c. Ier. 7.



Mine house shall be called a house of praier for all people, &c. Esay, 56.



The chiefe Priests and the scribes and the elders of the people, consulted



how they might take Jesu by subtilte and kill him, Mat. 26.



Christian

Prince of all pastors) that they following the steps of thée, of thy Apostles, and holy Martyrs, may séeke those things which be not their owne, but only which be thine: not caring how many benefices, nor what great Bishoprickes they haue, but how wel they can guide those they haue. Giue them such zeale of thy Church as may deuoure them, & grant them such salt, wherewith the whole people may be seasoned, and which may neuer be vnsauerie, but quickned daily by thy holy Spirit, whereby thy flocke by them may be preserued.

In generall, giue to all the people, and the whole state of this realme, such brotherlie vnitie in knowledge of thy truth, and such obedience to their superiours, as they neither prouoke thy scourge O God against them, nor their Princes swoorde to bee drawne against his will, out of the scabberd of long sufferance,



When Ioseph's brethrē saw him afarre off, &c. Genes. 37.



Absalon rose vp early and stood hard by, &c. 2. sam. 10.

ſerance, where it hath bẽn long hid. Eſpecially giue thy Goſpell long continuance amongſt vs. And if our ſinnes haue deſerued the contrarie, graunt vs wee beſeech thée with an earneſt repentance of that which is paſt, to ioyn a hartie purpoſe of amendment to come.

And forasmuch as ỳ Biſhop of Rome is wont on euerie good Fridaie to accurſe vs as damned hereticks, we curſe not him, but pray for him, that he with all his partakers, either may bee turned to a better trueth, or els wee praie thée (gracious Lord) that wee neuer agrée with him in doctrine, and that hée may ſo curſe vs ſtill, and neuer bleſſe vs more as hee bleſſed vs in Quéene Maries time. God of thy mercy keep away that bleſſing from vs.

Finally, in ſteade of the Popes bleſſing, giue vs thy bleſſing Lord wee beſeech thee, and conſerue the peace of thy



Iuda ſayde: Come let vs ſell him to the Iſmaelites &c. Gen. 37.

So Ioſeph was brought downe into Egypt, and Putiphar, &c. Gen. 39.



They appointed vnto him thirtie peces of ſiluer, and from that time Iudas &c.



Straight the prieſts conſpired to betray Chriſt his maiſter. Read on the firſt, &c. Ma. 26





Iesus at his last supper as they did eate, took bread & blessed he had giuen



thankes hauing it, and gaue to his disciples, saying: Take &c. Mat. 26



Christian

Church, and course of thy blessed Gospell. Helpe them that be needy and afflicted. Comfort them that labour, and bee heauie laden. And aboue all things, continue and increase our faith.

And forasmuch, as thy poore little flocke can scarce haue anie place or rest in this world, come (Lord) wee beseech thee with thy Factum est, and make an end; that this world may haue no more time nor place heere, & that thy Church may haue rest for euer.

For these, and all other necessities requisite to be begged and prayed for, asking in thy Christs name, and as hee hath taught vs, wee say: Our Father which art in heauen, &c.

ANOTHER.

O Singular louer of vs, CHRIST IESV, O bridegroome to whom thy Church is most deare, & which hast pro-



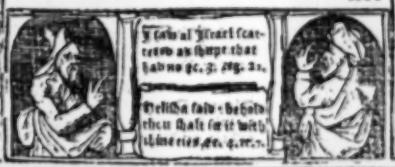
Melchisedech, brought forth bread and wine, and he, &c. Gen. 37.

Moses said to the people of Israel: This is that, &c. Exod. 16.



promiſed that thou wilt neuer fayle her: increaſe her, and multiplie her with good iſſue like the father, that is to wit, like thy ſelfe. Make vs to bee all of one minde both in thee, and in the things that concerne thee, ſo as wee may verily bee that body whereof thou art the head, beeing (as it were) glewed, & faſtened together with mutuall charitie, kindled with that euerlaſting fire of thine, which haſt ſo loued vs, that thou haſt ſpent thy bloud and life for vs.

O Chriſt, the authour and perſwader of peace, loue, and good will: ſoften our hard and ſteely hearts, warme our icie and frozen hearts, that we maie wiſhe well one to another, ſo as all men may perceiue vs to be thy true diſciples. And giue vs grace euen now to begin to ſhewe forth that heauenlie life, wherein there is no diſagreement nor





nor hatred, but peace and loue on all hands, one towards another, *Amen.*

ANOTHER.

THe Church is one bodie, deriued from thee (O Christ) the head thereof, into diuers members, knit to thee, and togither among themselues, with the knot of mutuall loue; a great mysterie of Gods goodnesse. Now looke how great a benefite, loue, vnitie, and peace are: so great a mischiefe is dissension, the mother of hatred. The author of the former is God, and the authour of this other is the Deuill. And like as nothing can bee deuised more blessed, then to haue the Earthlie Church to imitate the concorde of the heauenly Church: so nothing is more wretched then the contrarie, which is the Image of hell.

O Head and Father of ours, thou onely



Iesus knowing all things that should come, went forth and said vnto them



Whom seeke ye? They answered him Iesus of Nazareth Iesus, &c. Iohn. 18





The foolish virgins came also saying, Lord, &c. Matth. 25

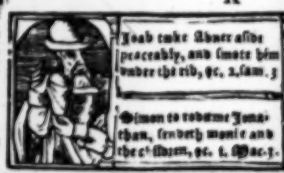
The great Dragon that old serpent was cast out, &c. Reu. 12

onelie art of power to performe what thou liſteſt. Therefore gather thou vs togither diſperſed: and knit vs togither now iarring and rent aſunder with opinions: vnite vs togither whom hatred and enmitie hath ſet as far at ods as can be. Grant that all of vs which are regenerated, and renewed by baptiſme in thy name, maycloſe togither in one body meet for ſuch a head as thou art, thē the which none can be imagined eyther better or greater.

Let vs bee all of one mind, let vs ſet our hearts all vpon one thing, namely vppon thee the only Almightie God and ſingular louer of vs: which art alſo a moſt meeke man, and waſt nayled to the Croſſe for our ſinnes, and art the Redeemer of all mankinde, and the ſetter vp again of the whole world. LORD aſſwage the great number of waues, wherwith this ſhippe of thine













The Iewes spate Christ in his face, and buffeted him saying: Prophesi



vnto vs O Christ who is he that smote thee? Peter xxii. 9c. Mat. 26.



Christian

is assaulted and shaken. Awake Christ Iesu and saue vs, or els wee are like to suffer sore and horrible shipwrack. No strength, no wisdome, no riches of men can now help vs, there remaineth no hope of remedy: only thy merciful look can saue vs from this cruell storme, and make it calme againe. Therfore put to thy helping hand, that wee being preserued by thy power, may glorie in thy name, Amen.

ANOTHER.

O Lord Iesu Christ, which through thine almightie power didst make all creatures both visible and invisible, which by thy heauenly wisedome gouernest and disposest all things in most beutiful order, which by thine vnspeakable goodnesse, preseruest, maintainest, and quickenest all things, and which, through thine infinite mercie, amendest the

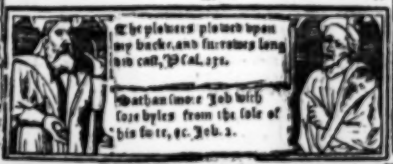


When Cham the father of Chanaã sawethe nakednes of his father, 9c. Gen. 9.

Ieiseus is mocked of litle children crying vnto him Come vp, 9c. 4. Reg. 2.

the things that are crazed, buildeſt vp the things that were fallen downe, and quickeneſt the things that were dead: vouchſafe (we beſeech thée) to turne thy countenance at length to thy ſingularly beloued ſponſe the Church, euen that mild and gracious countenance of thine wherewith thou chéreſt all things in heauen, in earth, aboue the heauens, and vnder the earth: vouchſafe to turne thoſe méeke and merciſull eyes of thine wherewith when thou beheldeſt Peter, he repented him by and by: and wherewith thou beheldeſt the ſcattered people, and waſt moued with pitie becauſe they wandred like ſtraie and ſcattered ſhéepe for want of a Shepheard.

Thou ſeeſt O good Shepheard, how ſundrie ſorts of Wolues are broke into thy ſhéepfold, of whom euery one crieth this is Chriſt: in ſo much, that euen the perfecteſt might be drawne into error,











And the souldiours platted a crowne of thorne vpon his head, put a rede



in his right hand, and bowed their knees before him, Mat. 27.



if it were possible. Thou seest with what windes, with what waues, & with what stormes, thy little ship is tossed, out of the which it is not thy will that ther shall be any safetie. What must followe but that all of vs must néedes perish, if shée should be drowned in the waters.

We acknowledge and confesse, that our owne sinnes haue procured vs this tempest. We acknowledge thy righteousnes, and bewaile our own vnrighteousnes: but yet therwithall we appeale to thy mercie, which (according to the Plaine of the Prophet) exceedeth al thy works. We haue indured much punishment alreadie, beeing ouerworne with so many wars, ouerspent with so many exactions, vexed with so manie kindes of sicknesses and plagues, ouerflowed with so many floudes, and scared with so manie strange wonders threatning vs from the skies: and yet for all these mis-



When thou hast nothing ado, thy businesse, sit downe that thou maist receiue a crowne. &c. Eccles. 22.



Abner sayd vnto Dauid, who art thou that coyest to the, &c. 1. Sam. 19.

miſchiefes, following one in an others necke, there appeareth not anie Hauen any where to reſt in, but ſorer things ſeeme to hang ſtill over our heads.

We complaine not of anie rigour on thy behalfe (O moſt meeke Sauiour) but we acknowledge thy mercy in that behalfe alſo: for truely wee haue deſerued farre ſorer things. Howbeit, O moſt mercifull Jeſu, ſtand not thou vpon the due of our deſertes, but conſider what becommeth thine owne mercifulneſſe, without the which, not euen the Angells were able to ſtand before thee, and much leſſe wee that are but earthen veſſels. Haue mercy vpon vs O pitiful Redeemer, not for anie worthineſſe of ours, but giue that glorie to thy holie name. Suffer not the Jewes, Turkes, and others which either knowe thee not, or els enuy thy glorie, to brag continually againſt vs and to ſay: Where is



Pilate take water and waſhed his hands before the multitude, ſaying,



I am innocent of the death of this iuſt man, looke you to it, Matt. 27.





Jeſabel ſent a meſſenger vnto Helias, ſaying, The gods &c. 3. Reg. 19.



Then the king commanded, and they brought Daniel and, &c. Dan. 6



And Jesus bare his crosse and came into a place named Golgotha, where they



crucified him and two other with him on either side one, and &c. John, 19



their God? Where is their Redéemer? Where is their Sauiour? Where is their Bridegrome whom they boast of? These reproches light vpon thee, while thy goodnesse is measured by our aduersities. Because they perceiue not that this chastising is to our welfare, they déeme vs to be forsaken.

In time past when thou diddest slépe in the ship, and the tempest that arose threatned destruction to all that were in it, thou diddest awake at the crying out of a fewe of thy disciples, and anon at thy almighty voice the surges sanke downe, the windes were whist and stil, and the troublesom storme was suddenly turned into a great calm. The dumb elements knewe the commandement of their maker. Now in this farre grée-nouler tempest, wherby not a fewe bodies, but innumerable soules are in danger, we beséech thée to awake at the crie



of the burnt offering, and laid it, &c. Gen. 22.

Beholde the widowe was there gathering sticks, &c. 3. Reg. 17.



ery of thy whole Church being in perill. Beholde how many thousand men crie out, Lord saue vs, or els we perish.

The tempest hath ouercome all cunning of man: nay rather, we see that the indeuour of such as goe about to helpe it, doth turne to the contrarie. There néedeth thy voice O Lord Iesu: say no more but tempest be still, and by and by the wished calmenesse will shew it selfe. The Lord would haue spared the innumerable thousands of wicked people that were in Sodom and Gomorrha, if hée could haue found but ten righteous among them all: Now there are manie thousands which loue the glorie of thy name, and which long to beholde the beauty of thine house: and wilt thou not at their entreatance release thine anger, and remember thy olde mercies? wilt thou not thorough thy heauenly coming, turne our folishnesse to thine owne



and when they were come to the place which is called Caluarie, there



they crucified him and the malefactors, one on the right hand, &c. Luk. 23





Tubalcain wrought cunningly euery craftie of brasse, &c. Gen. 4.



Esay the Prophet was cut in the midst with a saw, & suffered ma, &c.

owne glory; wilt thou not turn the wicked folkes euill doings, to the benefite of the Church; for thy mercy is wont to be then readiest at hand, when things are so far past reconerie, as no strength or policie of man can help them. Thou being the onely anchor and maintainer of peace, art only he that maketh things at one, though they bee neuer so much at oddes. Thou didst dispose the olde Chaos, wherin the séedes of all things lay confused, and turmoyling among themselues, without any order or comlinesse: and by wonderfull order knitte the thinges together in euerlasting league, which strine togither by nature. But how much more shamefull a Chaos is it, where there is no loue, no faith, no kéeping of Conenantes, no reuerence of lawes, no awe of such as are in authoritie, not consent of opinions: but euerie man sings his owne song as in



One of the souldiours with a speare pearced his side, & forthwith ran there



out bloud and water. And he that saw it hare record and &c. John, 19





With the robe which the Lord God had taken from, and the waters &c. Gen. 2.

The Lord said to Moses thou shalt smite the rocke, &c. Exod. 17.



in a blacke ſanctus? Among the compaſſes of the Skies there is no diſagreement, the Elements doe kéepe euery one his place, and euery of them executeth his owne office. And wilt thou ſuffer thy Spouſe, for whoſe ſake all things are created, to goe to wracke by continuall diſcorde? Wilt thou ſuffer wicked ſpirits, the authors of diſcorde, to execute tyrannie in thy kingdom vnpunished? Wilt thou ſuffer that ſtrong fellow whom thou haſt once thruſt out, to get poſſeſſion of thy tentes againe? When ꝑ dwelledſt as a mortall man, among men, the deuills fled awaie at thy voice. Wee beſéech thée, O Lord, ſende thy Spirit into the hearts of all them that profeſſe thy honorable name, to driue from them the wicked Spirits, which are the Schoolemaſters of ryot, couetouſneſſe, ambition, lecherie, vengeance, and diſcord: and (that I may



Ioſeph tooke the body and wrapped it in a cleane linnen cloath, and laide



it in his new tombe which he had hewen out euen in the rocke, &c. Mat. 27.





Aſſoone as the ſunne was downe, Ioſua commanded that they, &c. Ioſu. 8.



Then they aroſe and went all night, and tooke the body, &c. 1. Sam. 17.

vſe the Prophets owne wordes) a cleane hart create in vs O God our King, and renue thy holy Spirite in our bowells, take not thy holy Spirit from vs. Giue vs again the gladneſſe of thy ſaluation, and ſtrengthen thy Spouſe, and thy Spouſes ſhepheards with a principall ſpirite. By this Spirite haſt thou ſet things in heaven and earth at one: by this ſpirit haſt thou aſſembled and knit ſo many tongues, ſo manie nations, and ſo many ſundry ſortes of men into the one body of thy Church, which cleaueth vnto thée her head by the ſame ſpirit. If it may pleaſe thee to renue in him all mens hearts, theſe outwarde calamities wil by and by ceaſe, or if they ceaſe not, yet ſhall they at leaſtwiſe turne to the behoſe of them that loue thee. Set this confuſion in order, O Lord, and let thy Spirit ſpread forth it ſelfe vpon the waters of wauering opinions.



He laid it in a tomb hewn out of a rock wherein was neuer man yet laide. An



that daie was the preparing of the ſabboth, and the ſabboth &c. Luk. 23.





Whē Joſeph was come to his brethren, they ſtript him, &c. Gen. 37.

So they tooke vp Jonas & caſt him into the ſea, and the ſea, &c. Jon. 1.



And

And forasmuch as thy Spirit (which according to the saying of the Prophet containeth all things) hath also the knowledge of the voice in him: grant that as all which dwell in thy house haue but one Lawe, one Baptisme, one GOD, one hope, one spirite: so there may be but one voice among all them that professe the Catholicke trueth. At thy going vp into heauen, thou after the manner of such as triumph, diddest scatter abroade diuers rewardes from aboue, giue gifts vnto men, and bestow sundrie presents of thy spirite among them. Renue now again thine old bounteousnesse from aboue: giue the same things to the Church now drooping, which then gauest to her at her first florishing forth. Giue vnto his Princes this awe of thee, that they may so gouerne the Common-weale, as though they should shortly yeald an account of eue-



There was Mary Magdalen, and the other Mary sitting ouer against the se-



pulchre. The next day that followed the day of preparing, the high priests, &c. Mat. 26





He weepeth continually in the night, & his teares &c. Lamen. 1.

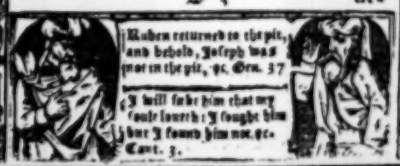


Call me not Noemi, but call me Mara, for the Lord hath filled, &c. Ruth 1.

ry thing to thee the King of all Kings. Giue them of the wiſedom which is alwaies about thy throne, that they may ſée what is beſt to be done, and perforce it in their déedes. Giue vnto the shepheards whome thou haſt vouchſaked to put in thy roome, the gift of Prophecie, that they may interprete the myſticall Scriptures, not by mans reaſon, but by thy inſpiration. Giue them the threefold charity which thou diddeſt demaund of Peter, when thou gaueſt him charge to fæde thy flocke. Giue them the loue of ſobernelle and chaſtity. Giue thy people willingneſſe to obey thy hеſtes, and forwardneſſe to ſerue them by whome it is thy will to haue the affaires of this world ordered: ſo ſhall it come to paſſe, that if by thy inſpiration the Princes command things beſéeming thée, and the Shéepheards teache things accordingly, and the people obey

bey their good gouernement and godlie teaching: the Church shall with such good order sone recouer her former dignitie and quietnesse, to the glorie of thy name. Notwithstanding that thou hadst appointed the Niniuites to vtter destruction, yet diddest thou spare them as sone as they turned to repentance: and wilt thou despise thy spouse, casting her selfe downe at thy feete? which vseth sighes in steade of sackcloth, and teares in steede of ashes?

Thou hast promised forgiuenesse to such as conuert: and yet is it thy gifte that a man returneth to thee with all his heart, to the intent that all our good thinges should redounde to thy glorie. Thou art the maker, repaire thy creature. Thou art the raunsomer, saue the cost which thou hast bestowed. Thou art the Sauiour, suffer them not to perish which hang wholly vpō thee. Thou



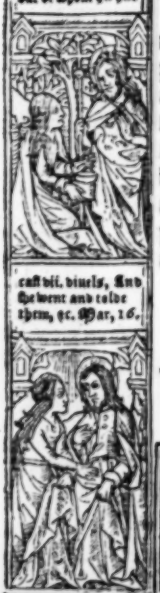


art the Lord, maintain thine own possession. Thou art the head, succour thy members. Thou art the king, giue vs reuerence of thy lawes. Thou art the Prince of peace, inspire thy loue into vs. Thou art God, haue mercy vppon thy humble suters.

According to S. Paules saying, be thou all in all men, that the whole company of the church, may with one mind and one voyce in consent yeld thankes for her obtained mercy, to the Father, and the Sonne, and the holy Ghost, who being the perfect patterne of concorde, are distinct in proprietie of persons, and yet in nature but one, to whom be praise and glorie for euer, Amen.

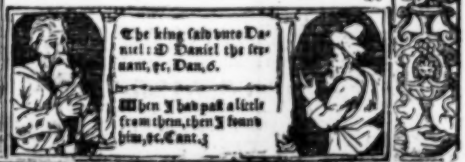


Iesus appeared first to Mary magdalen out of whom he had cast vii. diuels. And she went and tolde them, &c. Mar, 16.



A Prayer for the Kings Majestie.

VVOnderful (O most excellent & almighty God) is ỳ depth of



The king said vnto Daniel: O Daniel the seruant, &c. Dan, 6.

When I had past a little from them, then I found him, &c. Cant. 3

of thy iudgments. Thou King of kings, Lord of lords: Thou which at thy pleasure doest take awaie and transpose, rote out and plant, confound and establish kingdomes: Thou of thy singular goodnes, hast deliuered our king thy seruant, when hee was almost at deaths doore: yea thou hast deliuered him out of danger, and setled him in the royall throne. To thee therefore doe we render thankes: to thée doe wee sing laude and praise: thy name do we honour, day and night.

Thou hast restored againe the libertie of our Countrie, and the sincéritie of thy doctrine, with peace and tranquillitie of thy Church. Thine, thine was the benefite: the means, the labour, and seruice was his. A burthen too heauy (alas) for any mans shoulders: yet easie and tolerable by thy helping hand.

Assist him therefore O most mercifull Father



Iesus said to Thomas, put thy finger here and se my



hands, & put forth thy hand, and put it into &c. Iohn 20



And Iacob called the name of the place Phaniel, &c. Gen. 32.



Gedeon answered: If the Lord be with vs, why then, &c. Iud. 6.



Father, neither respect his offences, or the desertes of his parents, or the manifold sinnes of vs his people: but thinke vpon thy wonted compassion, alwaies at hand to thy poore afflicted.

Preserue his kingdome, maintaine religion, defend thy cause, our King, all thy sheep, and his people. Scatter thine enemies which thirst after warre. Let them bée ashamed and confounded that worship idols. Let vs not bee a prey to the nations that knowe not thee, neyther call vpon thy name.

Strengthen and confirm, O Lord, that good worke which thou hast begun. Inspire our gracious king thy seruant, and vs thy poore flocke with thy holie spirit: that with vncorrupt life, we may so ioyne purity of Religion, as we may not yeld and bring forth wild & bastard fruites, but milde and sweete grapes, and fruites beseeming repentance, and meet



Temperance watcheth, and bridleth.



mate and conuenient for thy Gospell, to the intent we may inioy this immortal treasure immortally, and that liuing & dying in thee, we may finally possesse the inheritance of thy heauenly kingdome, through Iesus Christ our Lord. For, thine is the kingdom, the power, and the glory for euer, *Amen*.

ANOTHER.

O God most excellent Creatour and preseruer of all things, we cast our selues downe before the face of thy Maiestie: and inwardly feeling how vnworthy we are to haue our praiers heard of thee, wee dare not lift vp our eyes to heauen.

Neuertheless, whereas wee were conceiued in sinne, and therefore (as all Adams children) deserued vntimely birth: Yet thy Fatherly hand hath



Intemperance ouercommeth the heart.

Chastitie is secrete and cleane.



brought vs forth, and caused vs to be borne, yea and graunted vs to liue in this blessed time of thy Gospell: to the intent that dying with Christ, we should rise againe to eternall life.

But alas (wretches that we are) we haue deserued thy iust indignation by returning to our olde vomit. And yet grace surmounteth our sinne, continually calling vs to thy schoole, by the voice of thy Gospell. Blessed be thy holie Name for sending vs that light, when we were in darknesse, that spirituall drinke, when we were in deadly thirst: that heauenlie foode, when we were hunger starued. And like honour and praise be ascribed to thee onely (O Lord) for giuing vs such, so wise, so zealous, so godlie, and carefull gouernours of thy chosen Church of England: whome thou hast raysed vp by the light of thy gospell, to guide vs in the same thy

Vncleanes is like a goate.



Put on the whole armor &c. Ephesians, 6

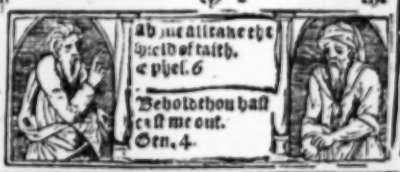
Stand fast in the faith, &c. 1. Cor. 16.



Fayth apprehẽdeth Iesus Christ.

thy light. and to feede vs with the same thy heauenly foode.

We magnifie thy name day & night, for that inestimable benefit of thine, bestowed vpon vs thy people of England, in calling thy chosen creature, the nurce of this thy Church, our King, and gouernour, from worldly vanities, to the care of thy kingdom, & into the communion of thy Saints, by the preaching of thy Gospell, when hee gaue not sufficiently attentiue and diligent care to thy blessed word, albeit thou didst correct him, and other ingratefull creatures of this our natiõ with thy rod: yet euen in this point also thy clemency surmounted our double wickednesse. For behold when as thy iustice might haue depriued vs of him, thou of thine infinit mercie didst deliuer him out of danger, feede him from the Lyons iawes, crowned him with a diademe of golde, and put



Cain despaireth of mercie.

Hope maketh not ashamed.



Iudas ashamed, and hanged him selfe.

the Royall scepter of this Realm in his hand.

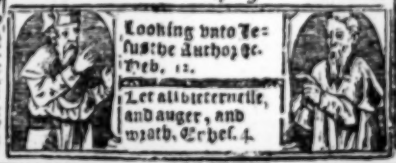
Moreouer (O singular, & most precious treasure of all treasures) thou through his meanes and ministerie hast restored and continued Iesus Christ, sometime banished out of England.

These (most mercifull Father) be the principall iewells of thine inestimable riches bestowed vppon vs: which, the more excellent they are, the lesse are wée worthy of them, because wé haue misbehaued our selues towardes thy Maiestie, in daily sinning more & more against thée: in so much that féeling the same in our consciences, wé be driuen wellnére to despaire. But when we call to mind thy sure & swéete promises in Christs precious bloud, we are thereby refreshed, and recouering strength by Hope, approche thy throne boldlie, not offering anie thing for the satisfaction



tion of our ſinnes, but onely crauing that the oblation of thine annointed, which is the iuſtifier and ſanctifier of all that are to bee iuſtified and ſanctified, may make vs cleane, and ſo receiue vs into thy tuition. And ſeeing obedience pleaſeth thee better then the fat of ſheep, and the ſacrifice of our lips better then the fleſh, and bloud of beaſtes, graunt that we may finiſh our ſinneful race in ſhewing forth thy praiſe, and keeping thy holy will.

And forasmuch as thou haſt thought good to ſet vp thy ſeruant our king, a man, and a fraple veſſell, ouer vs, to gouerne this kingdome, and that hee muſt render an account thereof (a hard thing ſo to doe) before the iudgement ſeate of thy Sonne Chriſt: ſend downe (we beſeech thee) O Father, ſend downe ſuch grace from thy high throne, vpon thy ſonne our Soueraigne, king Iames,



Looking vnto Ieſus the Author &c. Heb. 12.

Let all bitterneſſe, and anger, and wrath. Ephes. 4.

Meaſure in wine, comforteth.



Exceſſe walketh wantonly.

as thou knowest most necessarie for the performance, and execution of so great a charge.

Thou hast giuen him Counsellers: graunt that hee may vse their Counsell happily. Indue them with godly, righteous and carefull harts, that they may bee both willing, and able, simplie and faithfully to consult, and also prouidently to prouide, aswell for thy Church as for him, and vs his people.

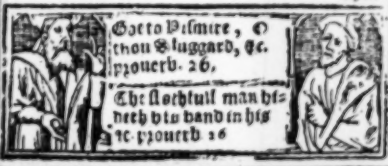
It is thy grace O Lord, that we his people reuued with thy word, doe suffer our selues to bee nourished with the same. Sende foorth therefore faithfull shepheards, godlie and true teachers, to fede vs. And driue awaie all hirelings, and rauening Wolues, from this flocke of thine, and of thy Sonne Iesus Christ.

Besides this, so blesse vs the sheepe of thy pasture, that we may neuer deny thee

Industrie gathereth reward.



Sloth bringeth sleepe.



thee the chiefest honor: our King thy deputie, his obedience: and our neighbors mutuall charitie.

Furthermore, of thy goodnes, maintaine peace and tranquillitie, defend our King, his Kingdome, and Countrie, from bloudie warres: and especially protect him and vs from hollow hearts, and from ciuill tumultes, and conspiracies, which haue shaken the greatest part of Christendome.

And because the affliction of euerie poore creature appertaineth to him, in as much as hée is thine; inspire the Magistrates vnder him with thy holy Spirit, that they may willingly and carefullie maintain iustice, and prouide for the releefe of Christ his poore members, whose treasures both hee and we and all others are, whom thou hast blessed with thy earthly benefits.

Heare our prayers we beseech thee, for

Mercie beareth with infirmities.

Cruelue, seeketh reuenge.

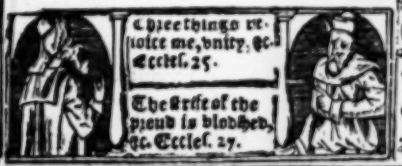
for the sake of thy Son Jesus Christ our Redeemer. To whome, with thee, and thy holy Spirit, be all honor, and glorie for euer, *Amen*.

ANOTHER.

O Almightie God, King of kings, Lord of Lords, the only God and gouernour of all things: Thou art he, by whome alone Kings doe raigne: Thou, most high, beareſt rule ouer all the kingdoms of men: Thou in Chriſt thine only Sonne being the moſt gracious father of thy choſen Church, doeſt for the comfortable nouriſhing of it, diſpoſe the ſtate of men.

Through this thy grace it is come to paſs, that we the engliſh nation, now a portiõ of the ſame thy church, do enioy the gouernement of *Iames* our King, whom thou haſt againſt all practices of thine aduerſaries deliuered out of perils and





and by thy mightie hand brought to raign ouer vs. Mercifully guiding him, thou haſt made him to vs a father, to thine afflicted flock a nurce in that benefit which wee haue in libertie of true religion, and common peace. Maruelouſly protecting him, thou haſt kept him to defend vs, that we might vſe & hold this benefit quietly.

And euen now in thy mighty maruelous mercie, thou haſt diſcouered the practiſes of ſuch crafty enemies, as purpoſed to ſpoil him of vs, & vs of him, & both him & vs of thy Religion, and of peace; determining to deliuer vs ouer to the tyranny of that ſhameleſs ſinful man of Rome, & to the bloudy ſword. In which purpoſe of miſchiefe, hadſt thou permitted them to preuail, we had ſuffred for our our ſinnes at thy hand, O Lord, moſt iuſtly, but at their hands moſt vnkindly, vnaturally, & vniuſtly.

Loue nouriſheth with ioie.





Herod murdereth infants.

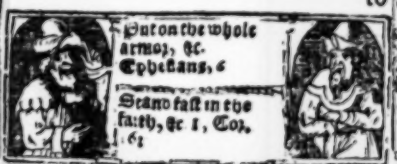
Christian soldiour harnised.



Hel temptation ouercome.

Christian

For wee doo offend thy Majesty many waies: we offend not them any waie. Yet they hate vs: yea such is their wickednes that they wil hate vs, onely because wee doo professe to serue thee in truth. For this cause they conspire against thee (O God) like hypocrites, against our K. like traytours, against our cõmon Countrie like spoilers, against vs, euen as Caine did against Abel. But thy great goodnesse hath deuised better for vs, then they doo: Thou hast spared vs whõ they would haue spoyled. Thy wisedom hath vnfolded their wickednes. Thy prouidence hath preuented their purpose. Al honor, praise, with thanks in the congregation & by euery member therof be giuen to thee, O God of grace, O Lord of pitie, O Father of mercie for euer and euer. And now we beseech thee, O mercifull Father, be not prouoked with our sinnes to



Wiſedome is better then gold.

to giue vs ouer to the luſt of our enimies, do not make vs a reproch to theſe heathen. Let not the Iew, the Turk, the Papiſt, triumph againſt thee in our ouerthrow, ſaying: where is now their God? But of thy rich mercy in Chriſt forgiue our ſins, by thy renewing ſpirit amend vs, and work out the good work which thou haſt begun among vs. Confound and bring to nought the attemptes of theſe & the like enemies, as thou didſt at Babel. Infold them in the folly of their own deuices, as thou didſt Achitophel. By thine angell ſmite their force, as thou didſt to Senacherib. In their deſperat attẽpts let thẽ be drowned, as was Pharao. In their treaſons ouertake them, as thou didſt Abſolon. If any of them are to be conuerted, turn them as thou diddeſt Manaſſes: otherwiſe let them feel their due puniſhmẽt, as did Dathan with his conſpirators,





Sardanapalus an imprudẽt King.

Vnderſtanding reacheth the heauen.



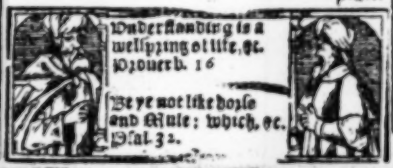
Ignorance is as a beaſt.

Chriſtian

that of theſe alſo there may be left an example of thy iuſtice to the poſteritie. We doe likewiſe moſt humbly beſeech thee to continue thy goodnes toward vs, even of thine old wonted mercy. Deliuer our King *Iames* from euill. Direct him in the knowledge of thee, to acknowledge thy benefits towards him, and his duty towards thee. Kindle more & more in his hart a zeale to ſerue thee himſelf, and to haue thee ſerued of vs ſincerely. Guide him ſtill to gouerne vsiuſtly in godly peace.

Giue vnto vs alſo which are ſubiects thankful hearts to thee, faithfull to him in thee, and charitable towards all men: that al which liue vnder his gouernmēt counſellers, miniſters and euery other in their place & calling, may be throughly ſanctified in holineſs to liue before thee.

Thus prolonging his raign ouer vs, plant



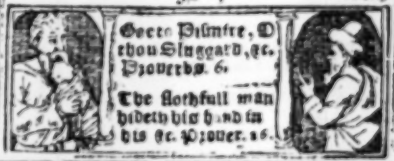
plant thou in it thy Religion amõg vs, and in vs, ſo that it may with power reforme and rule vs, and remaine to our poſteritie after vs, that the praiſe of thy name may ſo continue in the harts and mouthes of the engliſh nation, as England may ſay for euer : The Lord bee praiſed.

A Prayer for the Miniſters of Gods word.

LEt thy Prieſts (O Lord) bee clothed with righteouſneſſe : and let thy Saints reioice. Poure out thy ſpirite of wiſedome and vnderſtanding vpon the Miniſters of thy word, that they may knowe the myſteries of thy holy will. Giue them the gifte of vtterance, that they may ſet forth the aboundant riches of thy Goſpell. Write thy lawes in their hearts, and thy teſtimonies in their bowels, that they may lead thy people into all truth, and rule thy Church

Induſtrie gathereth reward.





Sloth bringeth ſleep.

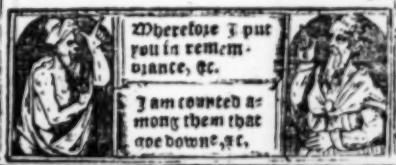
Memorie is a treasure house.



Obliuion is as a graue.

with discretion. Make them good workmen, faithful shepheards, and wise builders: that they may mend the broken walles of Ierusalem, feed the flocks of thy sheep with the bread and water of life, husband thy vineyard, and dresse it in due season, repair thy holy sanctuary, and bring in the vessells dedicated to the service of the Lord: And finally, shine with such light of holy and pure conuersation before men, as they may edify no lesse by example of life, then by instructiō of teaching: To the intent that men beholding their modesty, meeknesse, sufferance, patience, and other vertues wherewith thou hast indued them to the benefit of thy Church, may be wonne to thy Gospell euen by the holinesse of their conuersation: and be compelled to confesse to the glory of thy name, that thou doubtlesse, liuest, reignest, worckest and dwellest in them, Amen.

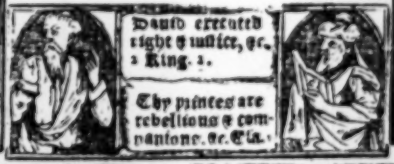
A



A Prayer to be sayde for all Magistrates.

THey that are in authoritie ouer vs, are as the helm in a ship, as the eye in the bodie, & as the minde in the soule: and therefore thou, O Lord, hast commanded vs to further them with our seruice, or succour, and our prayers. For great is the profit that we receiue by good Princes and Magistrates, & great is the harme which they do being otherwise. Wherefore it is to be wished that they might be good, godly, vertuous and noble minded.

Besides this, great is the burthen which they beare in gouerning well: forasmuch as they must make an account thereof vnto thée, whereas we in the mean while, are free from that danger. Vnto thee therefore (O Lord Iesu Christ) do we make our supplications for





Strength shewed in the arme.



for them, euen vnto thee which art the perfect pattern for al Rulers to followe and imitate: as who beeing most singularly good, and wise, canst neyther erre nor do anie thing amisse. Graunt we beseech thée, that all those whom thou hast ordeined as Shepeheards of thy shéepe to rule thy people vnder thée: and specially that our most gracious souereigne Lord IAMES, and his most honourable Councell, togither with all his Nobilitie, Clergie, inferiour magistrates, and vnder-officers may bee so inlightened with the brightnesse of thy light, so guided by the direction of thy Spirite, and so inflamed with the loue of thée, and of thy people committed to their charge, as they may in all cases espie the truth, and minister right, equitie & iustice, with mercie, alwaies hauing their eyes vpon thee, to followe and execute the things which thou hast com



He girdeth me with strength, &c. Psalm. 18.



He sayd hee would burne vp, &c. Iudith. 6.

Holofernes slaine by IVDITH.

Courage is bould to Christ.

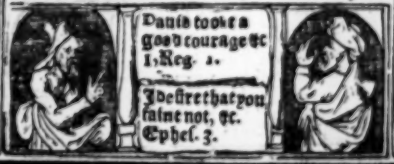
commanded, and not which they themselues list: so as they, drawing all together by one line, according to the patern which thou hast set before them, may well and throughly performe their charge to thy glorie: and we obediently yeelding our selues to their godly commaundements, may leade a holy and quiet life vnder them, likewise to the glory of thy name, Amen.



A prayer of Children for their Parents.

LOrd GOD, whose will it is that next thy selfe wee should yeeld most honor to our fathers and mothers: for asmuch as among the duties of natu rall loue, it is not the least to sue vnto thy goodnesse for the welfare of our Parentes: I beseech thee preserue my Father and Mother, with all their house-

D hold



Cowardice fayneth in triall.

Temperance watcheth, and bridleth.



Intemperance ouercommeth the heart.

Christian

hold, first in the loue of thy Religion, and next in safetie from all incumberance and greefe both of body & minde.

And vnto me graunt that they may not haue any trouble by my meanes: And finally, that I may inioy the fauor of them, & they the fauour of thée, which art the soueraigne Father of all. Amen.

A prayer for charitie, or loue towards our neighbours.

LOrd, inlighten and instruct our mindes, that wee may esteeme euerie thing as it is worth, & yet not make the lesse reckoning of thee, sith nothing can be made better then thou. And secondly, let vs make account of man, then whome, there is nothing more excellent among the things of this world. Make vs to loue him next thee, either as likest our selues, or as thy childe, and therefore our brother, or as one ordayned



A wholesome sleepe commeth of, &c. Eccle. 31.



For tables are ful of vomit, &c. Esay, 28.

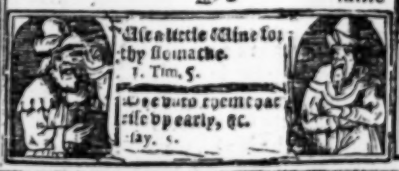


ned to bee a member of one selfe same countrie with vs.

And cause vs also euen here, to resemble the heauenly kingdome through mutuall loue, where all hatred is quite banished, and all is full of loue, and consequently ful of ioy and gladnes, Amen.

ANOTHER.

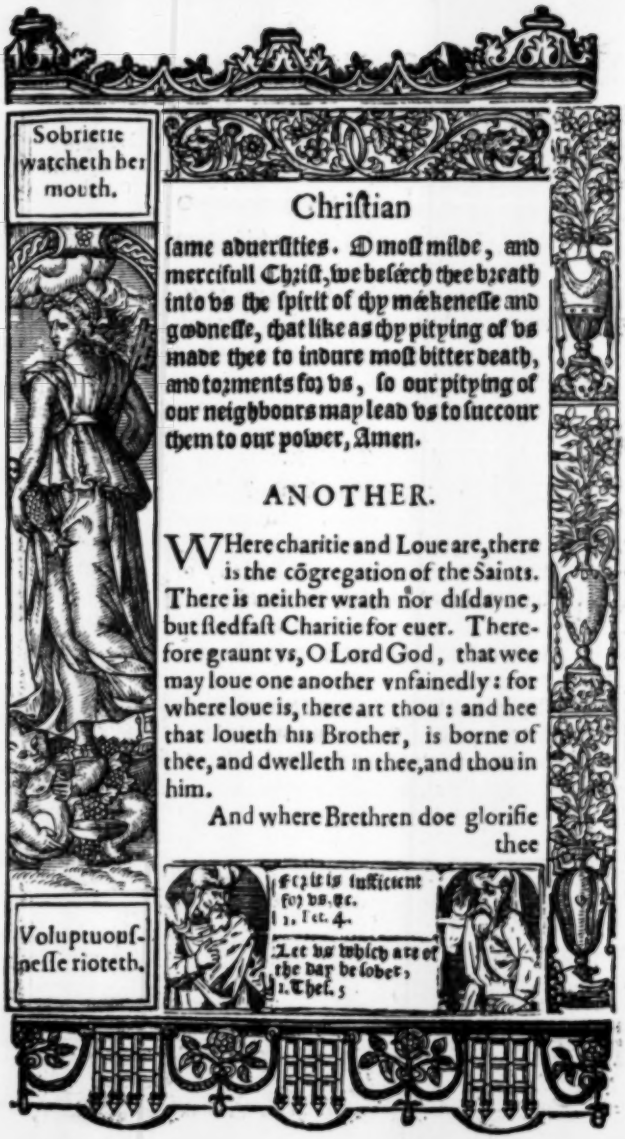
SOften our hearts O Lord, that wee may be moued no lesse at the necessities and griefes of our Neighbours, then if they concerned our selues, or the cases that touched vs neerest, and let vs thinke them euen to befall to our dearest friends. Let vs pittie them as our selues, and in their common aduersity let vs also communicate with them by compassion: that as wee would haue pitied our selues for the like cause, so we may bee moued with pitie towards those whom wee see oppressed with the



Measure in wine, comforteth.



Excesse walketh wantonly.



Chriſtian

ſame aduerſities. O moſt milde, and merciſull Chriſt, we beſeech thee breath into vs the ſpirit of thy meekeneſſe and goodneſſe, that like as thy pitying of vs made thee to indure moſt bitter death, and torments for vs, ſo our pitying of our neighbours may lead vs to ſuccour them to our power, Amen.

ANOTHER.

WHere charitie and Loue are, there is the cõgregation of the Saints. There is neither wrath nor diſdayne, but ſtedfaſt Charitie for euer. Therefore graunt vs, O Lord God, that wee may loue one another vnfainedly: for where loue is, there art thou: and hee that loueth his Brother, is borne of thee, and dwelleth in thee, and thou in him.

And where Brethren doe glorifie thee

Chastitie is secrete and cleane.

thee with one accord, there doest thou poure out thy blessings vppon them. Loue vs therefore O Lord, and shed thy loue into our hearts, that wee may loue thee, and our brethren in thee, and for thee, as all children to thee, through Iesus Christ, *Amen*.



A Prayer for the afflicted, and persecuted vnder the tyranny of Antichrist.

O Pitifull Father, who neuer dost forsake such as put their trust in thee: stretch forth thy mightie arme to the defence of our brethren, by the rage of our enemies persecuted, and greeuously tormented in sundrie places for the true profession of thy holie Gospell, who in their extreame necessitie crie for comfort vnto thee.

Let not thy long suffering, O Lord,

Whose apparelling let not be. 34. 1. Pet. 3.

The steps of a strange woman &c. Prouerb. 1.

Vncleanes is like a goate.

Perſeuerance indureth to the ende.



Reuolting a Sow in the mire.

be an occaſion eyther to increaſe the tyrannie of thy enemies, or to diſcourage thy children: but with ſpæd, O Lord, conſider their great miſeries and afflictions. Preuent the cruel deuiſe of Haman. Stay the rage of Holofernes. Break the councell of Achitophel. Let not the wicked ſay: Where is now their God?

Let thy afflicted flocke feele preſent aide and releefe from thee O Lord. Look downe vpon them with thy pitifull eye, from thy holy habitation: ſend terrour and trembling among their enemies: make an end of their outragious tyranny: beat back their boldneſſe in ſuppreſſing thy truth, in deſtroying thy true ſeruants, in defacing thy glorie, and in ſetting vp Antichriſt. Let them not thus proudely aduaunce themſelues againſt thee, and thy Chriſt: but let them vnderſtand and feele that againſt thee they



If they continue grounded in faith 1. Tim. 2



He that indureth to the end ſhall be ſaued. Mat. 10.

they fight. Preserue & defend the vine which thy right hand hath planted, and let all nations see the glorie of thine anointed. Amen.

A prayer for our brethren that are in aduersitie.

MOst gratious, and mercifull Sauiour, we finde by experience almost euerie minute of an houre, that this life of ours is fraughted with aduersities, which grow vnto euerie of vs either out of the sinfulnesse of the flesh, or of each mans owne folly, or of other mens spitefulnesse.

Besides this, other mens misfortunes are both an increase, and an example of our owne. For we see by them, that the like may befall vs: and brotherly charitie compelleth vs to be sorry for them. In respect whereof thou also hast commaunded vs to weepe with them that



Charitie feedeth the hungrie.



I was an hungry, and yee gaue me meate:



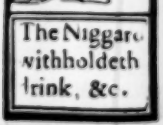
If thine enemie hunger, feede him. Prouer. 25



Charitie giueth drink to the thirstie.



I thirsted, & you gaue me drink. Mat. 25



The Niggard withholdeth drink, &c.

Christian

that wéep, and to mourn with them that mourne, and to bee like minded one towards another, as members all of one bodie. Thou therefore, O mercifull Redéemer, which hast borne our infirmities, hearken to the prayers which wee poure out before thée, for the releefe of our brethrens aduersities: and increase not our sorrowes by the sorrowes of our friendes. Rid them out of their miseries, that they may the more quietlie set their mindes vpon thée, and we (thorough thy gratious goodnesse) bee discharged of no small péece of our heauinesse. Or, if it be not expedient either for them or vs (for ỹ only knowest what is expedient for euerie mã:) at least wise giue them power of mind, and strength of bodie, to beare their sore Crosses the easilyer, so as neither their bodies may be vnable to abide & indure the paines, nor their hearts quaile vnder the griefe, where



wherby they might be driuen to do, say, or thinke any thing which thou mightest mislike of, or which might turne to their owne hurt thorough impatience or despaire, Amen.

A Prayer for them that be in pouertie.

They that are snared and intangled in the extreame penurie of things nedefull for the bodie, cannot set their minds vpon thee O Lord, as they ought to doe: but when they be disapointed of the things which they doe so mightilie desire, their hearts are cast downe, and quaile for exceese of griefe. Haue pity vpon them therefore O mercifull Father, and releeue their miserie thorough thine incredible riches, that by the remouing of their vrgent necessitie, they may rise vp vnto thee in minde. Thou O Lord prouidest inough for all men



Charitie clotheth the naked.



I was naked & ye clothed me Mat. 25.



If a brother or sister be naked or destitute, Iames. 2.



with thy most liberall and bountifull hand: but whereas thy giftes are, in respect of thy goodnesse and free fauour, made common to all men, we (through our naughtinesse, niggardship, and distrust,) doe make them priuate and peculiar. Correct thou the thing which our iniquitie hath put out of order: let thy goodnesse supply that which our niggardlinesse hath plucked awaie. Giue thou meat to the hungrie, and drinke to the thirstie: Comfort thou the sorrowfull: Cheare thou vp the dismaped: Strengthen thou the weake: Deliuer thou them that are prisoners: And giue thou hope and courage to them that are out of heart.

O Father of all mercy, haue compassion of so great misery. O Fountaine of all good things, and of all blessednesse, washe thou awaie these so sundrie, so manifold and so great miseries of ours,

with one drop of the water of thy mercy, for thine only Sonne our Lord and Saviour Jesus Christs sake, Amen.

A prayer to be sayde for our evil-Willers.

MOst mercifull Redeemer, thou hast commaunded vs to pray for them, both which wish vs evill, and (as much as in them lieth) do work vs evil: & that hast thou done, not only in words, but also in dedes, of purpose that wee should follow thine example. We pray thee therfore, to shed into vs the Spirit of thy mildenesse, that wee may patiently softer both the evill will, and the evil speech, and the evill doings of our enimies, as we heare say thou diddest, and as we daily perceive that thou dost still.

Let vs neither requite wrong in dede, nor take vpon vs to revenge our selves



Charitie visiteth the sicke.



I was sicke and ye visited me. Mat. 25.



Let it not grieue thee to visit the sicke.

Charity visiteth prisoners.



I was in prison and ye came Matth. 25.



Onesiphorus oft refreshed me, & was not. 2. Tim. 1.

Christian

in words, nor with, or desire any such thing in heart or mind: but let vs bee so far off from reuenge, as wee may euen doe them good, and helpe them to the vttermost of our power, and with earnest prayer and supplication craue good things of thée for them: Namely, that thou vouchsafe to giue them a good minde, and all other things which thou knowest to be for their welfare, profite, commoditie, and soules health; so as we may be thy children in déede, which bestowest thy bountifulnesse not onely vpon the good and thankefull, but also vpon the wicked and vnthankefull: and also thy kindly Disciples, which praied thy Father, to forgiue their most vnrighteous tormentors.

ANOTHER.

MOst mercifull, and louing Father, which hatest not anie of the things



things which thou haſt made, but ſuffereſt and beareſt with mens miſdoo-ings, winking at them, to prouoke them to repentance: Wee beſéech thée moſt humbly, euen with all our hearts, to poure out vpon our enimies with bountifull hand, whatſoeuer thinges thou knoweſt may doe them good: and chieflie a ſounde and vncorrupt mind, whereth2ough they may know thée, and ſéeke thée in true charitie with their whole hart, and loue vs thy childzen for thy ſake.

Let not their hating of vs turne to their harme: neither let vs in any wiſe hurt them, ſéeing ý we cannot do them good for want of abilitie. Deſtroie vs not O Father, for their hatred towards vs, but ſaue them at our intreatance for them. Lord we deſire their amend-ment, and not their punishment. Se-parate them not from vs by punishing them



SIGHT.



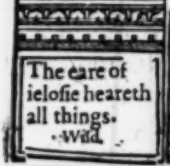
Let thine eyes behold that is right. Prouerb. 4.



them, but ioyne and knit them to vs by thy fauourable dealing with them. And seeing we be all ordained to be Citizens of the one euerlasting Citie, let vs begin to enter into that way here already by mutuall loue, which may bring vs right foorth thither, thorough Iesus Christ our Lord, Amen.

A Confession of our sinnes.

O Lord my GOD, euerlasting and Almightie Father: I acknowledge and confesse before thy holie and high Maiestie, that I was bredde and borne in sinne and corruption: and that since my birth I haue not ceased, nor doe cease daily to transgresse thy commandements. In respecte whereof, I cannot escape ruine and destruction according to thy rightfull iustice. Notwithstanding, forasmuch as I am sorie that I haue offended thée, and do condemne



The eare of ielosie heareth all things. Wild.



demne both my ſelfe and my ſinne: and foraſmuch as it hath pleaſed thée to loue vs, euen when we were thine enemies, and for aſſurance thereof, to giue vs thy onely and welbeloued ſonne, our Lord Jeſus Chriſt, to be a Mediator, and aduocate betwéen thee and vs, promiſing vs that we ſhall obtain whatſoeuer wée aſke of thee in his name:

Vouchſafe O moſt louing God and mercifull Father, to pardon and forgiue me in his name, and for his ſake: and not onely to cleanſe my heart from all vanitie and vncleanneſſe, but alſo to gouern and guide me by thy holy ſpirit in all my waies, that I may liue according to thy holy & heauenly commandements all the daies of my life, to the glorie of thy name, thorough the ſame thy welbeloued Sonne, So be it.

A



The mouth taſteth the meats Iob. 34.

Smelling.



Giue a ſweete ſmell as incenſe &c. Eccle. 39.

Chriſtian

A prayer for remiſsion and forgiueneſſe of ſinnes.

SO huge is the heape of our ſinnes, and in ſo ſundrie wiſe haue we offended (O righteous and holy lawmaker) that vnleſſe wee lift vp our mindes to the conſidering of thy goodnes, we muſt néedes deſpaire. Thee wée diſpleaſe, to thée do we bid battaile through our wicked deedes. To thée do wée profeſſe enmitie, euen to thée which art almighty, which haſt no néede of anything, whom nothing can hurt: and yet art thou the partie that doth firſt offer peace and attonement.

Becauſe nothing happeneth oftener to vs then to fall into this diſeaſe, wee haue néede of nothing ſo much as of the medicine of thy mercie: and thou doeſt alwayes offer it vs readily, and ſet it before vs.

Where-

Wherefore grant we beſeech thee O moſt mild and kind harted Father, that we may both diſcerne our diſeaſes, and know the remedies of them, and ſeeke them as it becommeth vs at thine only hand, who art wont to grant them ſo eaſilie at our requeſtes, for the loue of thine only Son Jeſus Chriſt, Amen.

ANOTHER.

MOſt merciſull and gratious Father, I beſeeche thee let not other mens naughtineſſe hurt mee, but rather let their goodneſſe further me: thou art the terrible iealous God, which reuengeſt the wickednesſe of the fathers vpon the children, vnto the third and fourth generation of them that hate thee: and againe on the other ſide, art treatible and milde, inſomuch that thou ſhewest mercy vnto thouſands, in them



Touch novn-cleane thing 2. Cor. 6.

Esay, 2. & 19
Matthew, 24.
Marke, 13.
Luke. 17.



The sun shall be darkned, noon shall



lose hir light, and the starres shall fall from heauen.

that loue thee and kéep thy commandements. Adde this also as an increasement of thine exceéding great goodnes, that the faults of my forefathers in the flesh light not vpon my head, but that the welowing of thy sonne Iesus Christ who is our Father, may succour me. Be not angrie with mee for their sakes that begate this body of mine: but let me féele thee fauourable to mee for Iesus Christs sake, who hath begotten my soule new againe, Amen.

ANOTHER.

VVHen we look vpon our life that is past, Lord, what a dungeon of errors, naughtinesse, and wicked doings openeth it self suddainly vnto vs? so as there is none of vs all but he may be ashamed to looke vpon himself, and quake for feare of the wickednesse of his time to come. For who



can

can warrant vs that the ſame ſhall bee any better then that which is paſt? Nay, who ought not to wonder at thy mercifullneſſe, and to honour it O deare Father, which haſt withheld thy vengeance ſo long?

VVee come to thee in exceeding feare, O great Iudge, moſt humblie beſeeching thee that the vengeance of them all heaped together maie not light vpon vs, but that the loue which thou beareſt to thine onely Sonne our Lord IESVS Chriſt, for whoſe ſake thou beareſt with vs that haue deſerued vtter deſtruction, may hide them out of thy ſight, and wipe them out of thy remembraunce. For if thou (O Lord) looke narrowlie to our ſinnes, Lord who ſhal abide it? In deede wee confeſſe that we be more charie in keeping mens lawes then thine: whereas (notwithſtanding the obeying of thine



Two men ſhall bee in the



field, the one receiue. the



other ſhall be refuſed.

yeeldeth greater reward, and the breaking of them yeeldeth greater puniſhment.

Alas, how ſore are we nouſled in ſin by cuſtom, inſomuch that as now wee can almoſt do nothing elſe, and yet we perceiue not when wee doo amiſſe. O how ſmall an account doe we make of it? We ly wallowing vpon the ground in durt and dung, yet we neuer ſtrain our ſelues ſo much as to lift vp our heads, that we might not rot as we lie. What father would forbeare vs ſo often in breaking his commandements? Yet notwithſtanding, thou O God doeſt beare with vs, and winkeſt at our ſinnes, and thy goodneſſe & long ſufferance allureth vs to amendment.

To thee therfore be glory and praiſe for euer and euer, *Amen*.

An-

Two women ſhal be grinding at the



mill, and the one ſhall bee receiued



and the other ſhall be refuſed.



ANOTHER.

O Soueraine Creator of all things, when I consider what manner of Paiestie I haue offended with my sins, I doe euen shudder at mine owne rashnesse. When I bethink me how gratious and bountifull a Father I haue forsaken, I abhorre mine owne vnkindenes. When I perceiue frō how blessed frēdome of minde, into how milerable thraldome I haue cast my selfe: I condemne mine owne madnesse, and I vterlie mislike of my selfe, and my conscience is put in such terror, by thine vnelchuable iustice, as I see nothing before me but hell fire, and despaire.

But on the contrarie part, when I beholde that infinite mercie of thine, which (according to the recorde of the Prophet) surmounteth all thy workes, and whereth rough thou art (after a sort)



The Sea and al floudes shall burne, trees



and hearbes shall drop blud, Cities



and all buildings shall be ouerturned.

greater then thy selfe, whereas (notwithstanding) thou art greatest without all comparison: a certaine chearefull breath of hope blazeth out vpon me, and refresheth my minde. For why should I despaire of forgiuenesse of my sinnes at his hand, which in the writings of his Prophets doth so often allure sinners to repentance, crying out that he desireth not the death of a sinner but rather that hee should turne againe and liue?

Againe, how readie thou art to pardon such as amend, thine owne only begotten sonne doth beate into our heads by many parables: as of the lost groat and the finding thereof againe: of the shepheards bringing home of his straye shéepe vpon his shoulders: but most euidently of the prodigall sonne, whose image I see plainly in my selfe.

Vnkindly haue I forsaken my most louing



loving father, lewdly haue I wasted all his substance, and in following the lust of the flesh, and in putting of thy commandements out of my minde) I haue tumbled my selfe into most shamefull slauerie of sinne, and am brought to extreme beggerie, and I see not whither I may flie for succour, but to him from whom I am run away.

O let thy mercy receiue him now submitting himself, whom thou hast hitherto borne withall so gentlie in his straying from thee. I am vnworthy to lift vp mine eyes to thee, or to call thee by the name of Father. Neuertheless vouchsafe, I beseech thee to cast thine eye vpon me: For thy loking towards the sinner, maketh him to reuiue when he is dead, and to returne home againe when he is lost.

Verely, I am beholden to thy loke for this misliking of my selfe at this pre-



Stones shall tumble togither, and make a huge noise



Terrible earthquakes shal make men hide themselues.



Valleies shall be filled and hills brought lowe.

They that hid theſelues ſhall runne forth like mad men



The bones of the dead ſhall appeare aboue the Sepulchres.



The powers of heauen ſhall be ſhaken.

preſent. Allone as thou didſt vouchſafe to looke vpon me as I wandered farre from thée, by and by thou diddeſt reſtore me mine eies, that I might ſee in how great miſerie I was. And thou metteſt mee by the way, inſpiring mee with a mindfull deſire and longing for the innocencie which I had forgone.

Slaue that I am, and worthy of all manner of puniſhment, I ſéeke not that thou ſhouldeſt imbrace me & kiſſe me: I craue not the long robe and the ring, which are the badges of the former dignitie that I did holde ſcorne of. I ſue not to bee receiued to the honour of thy children: It ſhall bee a benefite great inough for me, if thou admit mee but into the number of thy baſeſt ſeruants, euen of ſuch as are bonded, and brought again from roging, that I may at leaſt wiſe be ſome hanger on vnto thée, for in thy houſe there are manie roomes. It

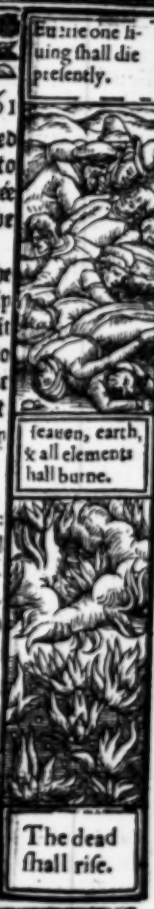


It ſhall not grieue me to be counted among the abiectes in this life, and to be racked with repentance, and to bee ſullied with mourning, ſo I may not be ſeparated from thee for ever.

I pray thee, and I beſeech thee by the death of thy dearly beloued, and onely begotten Sonne, impart thy Spirit vnto mee to cleanſe my heart, and to ſtrengthen it with thy grace, that I ſlide not thither againe through ouerſight from whence I was called back by thy mercie, Amen.

ANOTHER.

I Haue gone aſtraie like a loſt ſheepe: ſeeke out thy ſeruaunt O Lord, for I haue not been vnmindfull of thy commandements. The offences and ouerſightes of my youth remember not O Lord. Be mindefull of mee according to thy mercy. For thy goodneſſe ſake, O Lord, keep my ſoule, and deliuer me.



Touching.



Touch no vncleane thing 2. Cor. 6.



Christian

ſo ſhall I not be aſhamed of putting my truſt in thee. Turne my mourning into ioy. Rend my ſackcloth aſunder, and compaſs me about with gladneſs, that my tongue may ſing to thee without pricke or ſting of conſcience, Amen.

ANOTHER.

IF thou looke ſtraitly to our ſinnes (O Lord) Lord, who ſhall abide it? But foraſmuch as there is mercy with thee, I haue waited vpon thee for thy lawes ſake, O Lord. My ſoule hath helde out in thy word: my ſoule hath truſted in thee O Lord. For with thee there is mercie and plentious redemption: and thou redeemeſt Iſraell from all his iniquities, Amen.

ANOTHER.

THou haſt chaſtiſed me O Lord, and I am broken as an vntamed young bullock.

bullocke. Turn me and I ſhall be turned, for thou art the Lord my God: for when thou hadſt once turned me, I amended: and when thou hadſt ſhewed me my faultes, I ſtrake my thigh. I was aſhamed and bluſhed, becauſe I abode the repꝛoche of my youth.

ANOTHER.

O God Jeſu, O ſwéet Jeſu the ſonne of the Virgine Mary, ful of mercy and truth, O ſwéet Jeſu haue pittie vpon mee accoꝛding to thy great mercy. O loving Jeſu, I beſeech thée by that pꝛetious bloud of thine, which thou didſt vouchſafe to ſhed foꝛ vs wꝛetched ſinners vpon the altar of the croſſe, put away all my ſinnes, and deſpiſe me not in mine humble ſute calling vpon this thy moſt holie name of Jeſus. This name Jeſus is a ſwéet name: this name Jeſus is a healthfull name. Foꝛ what





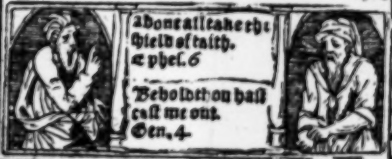
The mouth taſteth the meats Iob. 34.

Fayth apprehēdeth Iesus Christ.



els is Jesus but Saviour: O god Jesu which hast created me & redeemed me with thine owne bloud, suffer me not to be damned whom thou hast created. O good Jesu let not my wickednesse destroy me, whom thy almightie goodnes hath made. O god Jesu consider what is thine in me, and whatsoever is otherwise wipe it awaie. O god Jesu haue mercie vpon mee while the time serues to haue mercy, least thou destroy me in the time of thy dreadfull doom. O god Jesu, although I miserable sinner haue iustly deserued euerlasting punishment for my most grieuous sins by thy rightfull Justice: yet doe I appeale from thy rightfull Justice to thine vnspeakeable mercie, and therefore pitie thou mee as a louing Father and mercifull Lord. O god Jesu, what profit is ther in my blod, that I should go down into euerlasting corruption? For the dead shal not praise thee

Cain despaireth of mercie.



Hope maketh not aſhamed.

thre O Lord, nor yet they that go down into hell. O moſt mercifull Jeſu, haue mercy vpon me. O meſt ſwéete Jeſu, ſet me at libertie. O louing Jeſu, be fauourable to me a ſinner. O Jeſu admit me wretched ſinner into the number of thy choſen. O Jeſu the health of them that troſt in thee: O Jeſu the welfare of them that beleeue in thée, haue pitie vpon me: O Jeſu the ſwéete remiſſion of all my ſinnes: O Jeſu the ſonne of the Virgine Mary, poure thy grace, wiſedome, louingneſſe, charitie, and humilitie into me: and in all mine aduerſities giue me holy patience, that I may be able to bear thy Croſſe with thée, to loue thée, and to glorie and delight in thee for euer and euer, Amen.

ANOTHER.

MOſt righteous and mercifull God, remember that thou art pitifull



Judas aſhamed, and hanged him ſelfe.

and that thou art my Redeemer. As thou art a Iudge to cõdemn offenders: ſo art thou alſo a God to acquit thy ſeruants, and a Creator to ſaue thine own worke, and a Sauiour to ſaue him that beleeueth in thee, and is baptized.

Wherefore O Lord, minde not thy iuſtice onely as againſt a ſinner, but be mindful of thy goodnes as towards thy creature: mind not thy wrath as againſt an offender, but be mindful of thy compaſſion as towardes a poore wretch of thine. Spare me O Lord which art my ſaluation, and deſireſt not the death of a ſinner. Spare my ſinful ſoule. My God, in thee do I truſt, and vnto thee doe I commit my ſoule. O merciſull God haue pity vpon me, haue pitie vpon thy humble creature. Deale with me according to thy mercy, O thou that art bleſſed for euer, *Amen*.

Ano-

Meaſure in wine, comforteth.



Exceſſe walketh wantonly.



Looking vnto Ieſus the Author &c. Heb. 12.

Let all bitterneſſe, and anger, and wrath, Ephes. 4.

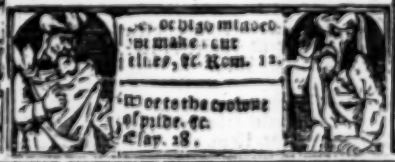


Temperance watcheth, and bridleth.

ANOTHER.

O Moſt merciſull Lord, how can I be good which haue bin euill euen in the good? I ſinned, and thou winkedſt at it. I continued long time in my wickednelle, and thou continuedſt as long in thy loving kindneſſe, of purpoſe to bring me to repentance, and to ſhewe me ſauour. Thou therfore that haſt borne ſo long with mine offences, giue mercie to mee miſerable wretch. For I beleeue that whatſoeuer thou determineſt to forgiue me, it ſhall be as if it had neuer bin done.

My whole life, O my God, maketh me afraide, becauſe that when I ſift it thoroughly, there appeareth welneere nothing but ſinne, or barrainneſſe in it: & if there be any fruit in it, it is either ſo thin and ſlender, or ſo vnperfect, and corrupted by ſome meane or other, that it



Intemperance ouercommeth the heart.

Mercie beareth with infirmities.



it maie well, either vtterlie displease thee, or at leastwise not like thee. Therfore being abashed at the multitude of my sinnes, but yet trusting in thy gracious godnesse, I acknowledge & confesse to thee my Maker and Redéemer, which hast promised forgiuenesse to offenders, that in sinne I was conceiued, in sinne haue I bén brought vp, and in sin haue I liued all the time of my life vnto this daie. I finde not any sinne, wherewith I am not defiled by some meanes or other. Thus is my soule filled with miserie according to the desert of my sinnes. Thus is my soule brought euen to the gates of hell. O my God, if thou deliuer me I haue cause to thanke thee: if thou deliuer me not, yet haue I no cause to blame thee; for thou art righteous.

Alas, how haue I liued? what a number of euill things haue I saide & done?

I

Cruelnie, seeketh reuenge.

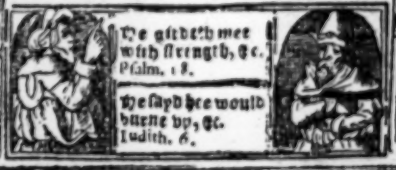


I am aſhamed that I haue liued ſo: my conſcience telleth me I haue deſerued damnation: but I am ſure that thy mercie wipeth away all offence. Wipe awaie mine iniquities therefore O Lord with the multitude of thy mercies, and by the deſert of thy moſt bitter paſſion, and death, Amen.

ANOTHER.

WOe is me wretch that I am, how often haue I fallen in riſing, and lien ſtill when I was fallen? I haue heaped ſin vpon ſin, often promiſing amēdment, but neuer performing it. I haue alwaies returned again to my vomit: & to my former offēces haue added new, & worſe. Behold ô moſt merciful God I hide not my ſins, but I bewray them: I do not excuſe but accuſe my ſelf: for I know mine iniquitie wel inough. Surely I might wel inogh deſpair in reſpect

S of



Concord ſupporteth one another.



Diſcord deſtroyeth one another.

Loue nouriſheth with ioie.



Herod murdereth infants.



Chriſtian

of my outragious ſins, vices, and infinit ouerſights which I haue committed, & daily doe commit without ceaſing, in thought, word, and deed, and by all other meanes wherein mans frailtie may offend, were it not that thy word, O Lord, is becom fleſh & dwelled among vs: but now I dare not deſpair, becauſe that he, ſubmitting himſelfe vnto thee to the very death, yea euen to the death of the croſſe, hath taken away the hand writing of our ſinnes, and nayled it to his croſſe, crucifying the ſame & death both at once. Therfore I beſeech thee for thine onely begotten Sonnes death ſake, wipe away all my iniquities, and be mercifull to mee the miſerableſt of all ſinners: to the intent that being ſet free from ſin, and iuſtified before thee through the righteouſneſſe of thy Son I may ſing praiſe to thy name, and glorifie thee, together with the ſame thy Sonne

Sonne and the Holy Ghoſt, from this time forth for euermore, *Amen*.

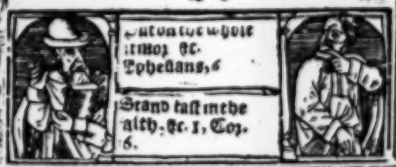
ANOTHER.

MY ſoule is wearie of hir life: I will ſpeak in the bitternelle of myhart: I am ſicke, my life is brought weake with miſerie, my bones are bruſed as in a mortar, and therefore I flie to thee (Lord) as to my Phyſition. Heale mée O Lord and I ſhal be whole: ſaue thou me and I ſhall be ſafe. And becauſe I truſt in thee, I ſhal not be put to ſhame. But who am I O gracious God, that dare ſpeake thus boldly vnto thee? I am a ſinner, wholly bred, borne, and brought vp in ſinne, a rotten carrion, a filthy veſſell, wormes meate. Woe is me. Spare me O Lord. What victorie were it if thou ſhouldeſt fight with mée and ouercome mee, which am leſſe then the ſtubble before the winde? Pardon

Chaſtitie is ſecrete and cleane.



Vncleänes is like a goate.



Wiſedome is better then gold.



Sardanapalus an imprudẽt King.

mee all my ſinnes, and lift mee poꝛe ſoule out of the mire. Surely Loꝛd (if thou wilt giue me leaue) thou ſhouldeſt not ſhunne him that commeth running to thee. Foꝛ thou (O Loꝛd Jeſu) art my God, and yet art thou fleſh of my fleſh, and bone of my bones, ioining thy ſelfe to my humane nature without leauing the right hand of thy Father: and being both God and man in one perſon, and yet continuing ſtill that which thou waſt beforꝛe. And to what end haſt thou donne this ſo high and vnconceiuable thing, but that I ſhould come running boldly vnto thee as to my bꝛother: and thou mercifully impart thy God-head vnto me.

Wherfoꝛe vp Loꝛd and helpe me, vp I ſay, and put mee not backe foꝛ euer. Like as the Hart ſeeketh after the fountains of water: ſo doth my thirſty ſoule long after thee the liuing Spꝛing, to



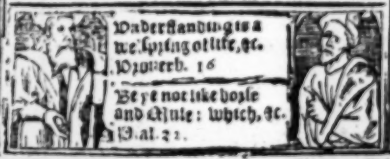
drain

Vnderſtanding recheth the heauen.



drawe water of comfort out of the Sauiours welles, that I may no more bée athirſt when it commeth to appeare before thy face.

Come the ioy of my hart, that I may take pleaſure of thee. Shew thy mercy to me to glad my hart withall. Let me finde thee for whom I long. Let my ſute enter into thy preſence, O Lord, and let thy hand ſaue mée. Lo, héere the man that was caught of théeues, wounded, and left halfe for dead, as he was going towards Iericho. Then kinde hearted Samaritane take mee vp. I haue ſinned too much in my life, and done euil in thy ſight. From the ſole of my foot, to the crown of my head, there is no ſound péece in mée. Hadſt not thou helped me by thy dying vpon the croſſe, my ſoule ſhould haue gone to hell as it hath deſerued. But I, O merciſull Ieſu, am a péece of thy ſo déere raunſome. Thou haſt



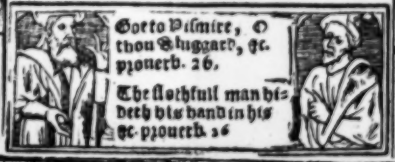
Ignorance is as a beaſt.

Industrie gathereth reward.



hast shed thy pretious bloud for me, refuse me not. I am the sheep that is gone astraie: O good shepheard take me out, and bring me home to thy folde againe, that thou maiest be iustified in thy sayings. For thou hast promised mee that in what houre soever a sinner doth sigh for his sinnes, he shall be safe. I am sorie, I acknowledge mine iniquities, and mine offences are alwayes in my sight. Of a truth, I am not worthie to be called thy sonne, because I haue sinned against heauen, and against thee. Make me to heare of ioy and gladnesse. Turne awaie thy face from my sinnes, and blot out all mine offences. For thy singular mercies sake cast mee not awaie from thy sight. Deale not with mee after my sinnes, neither reward mee according to mine iniquities: but helpe me O God of my welfare, and for the honor of thy name deliuer me: deale fauou-

Sloth bringeth sleepe.

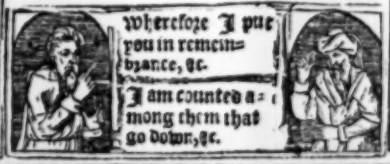


Memorie is a treasure house.

fauourably with mée according to thy good pleasure, that I may dwell in thy house all the dayes of my life, and praise thee for euer and euer with them that are there, Amen.

ANOTHER.

MOst gentle master IESV CHRIST, howe oft haue I transgressed the rule of thy doctrine? How oft haue I despised thy Commaundements (O holie Lord? When thou badest mee returne, I returned not: When as thou didst threaten, I was not afraide: When thou diddest deale mildely and gentlie with me, I became the curster: Aboue seuentie times seauen times haue I sinned against heauen, and in thy sight. Who shall wash awaie so great filth? who shall scrape off this dowe-baken dung? Whatsoeuer PETER say, thou must



Obliuion is as a graue.

Iuſtice iudgeth rightly



Tyrannie oppreſſeth right.

muſt bee faine to waſh vs thy ſelfe; for we be not able to waſh our ſelues: but in all things that we doo, we haue need of thy merciſull waſhing. The traytor *Iudas* was admitted to eate with thee at thy Table: but hee was ſhut out from this healthfull waſhing, and in the end could not bee waſhed for defacing the honor of his Apoſtleſhip with curſed couetouſneſſe.

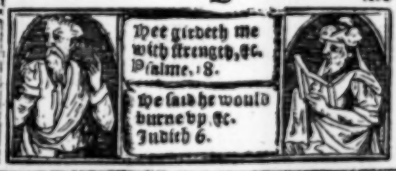
Howbeit, for ſo much as with thee is the well of life, and the bottomleſſe poole of all compaſsions that euer haue been: vouchſafe that wee, whom thou haſt waſned n Baptiſme, whome thou haſt waſhed with thine owne bloud, and whom thou waſneſt ſtill from time to time, by forgiuing our dayly ſinnes, may bee remooued from the puddles of this Worlde, and from the myre of this preſent life, to the moſt pleaſant kingdome of thy glory, where



where there is neither ſcabbe, nor ſoreneſſe of eyes, neither iſſue of bloud, nor vncleanneſſe of body, nor any need of more waſhing, becauſe the ſubſtãce of thy brightneſſe ſhal be fulfilled incorporat into our bodies according to thy promiſes, which thou muſt needes fulfill. And therefore goe thorough with the good worke which thou haſt begun, and bring it to perfection according to thy good pleaſure, Amen.

ANOTHER.

BOwe downe thine eares to my wordes O Lord, and hearken to my cry. Harken to the voyce of my prayer, my king and my god, haue mercie vpon me and heare my prayer. Vpon the multitude of thy compaſſions will I enter into thy houſe, and worſhip towardes thy holy temple. Lord rebuke me



Strength ſhewed in the arme.



Holofernes ſlaine by IVDITH.

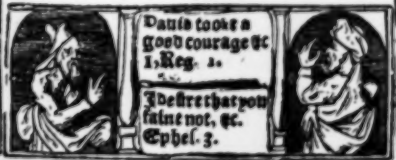
Courage is bould in Christ.

me not in thy rage, neither chastise mee in thine anger. For thine arrowes stick fast in me, and thy hand lieth heauie vpon me. There is no health in my flesh at the sight of thy displeasure. There is no ease in my bones at the sight of my sinnes. For mine iniquities are gone ouer my head, and lye heauie vpon mee like a sore burthen.

Haue pittie vpon me according to thy great mercy, and according to the multitude of thy compassions wipe awaie my sinnes. Wash mee more and more from mine vnrighteousnes, and cleanse me from my sinne. For I acknowledge mine vnrighteousnesse, and my sinne is alwaies in my sight. Greatly haue I sinned against thee, and done euill in thy sight, that thou mightest be iustified in thy sayinges, and ouercome when thou art iudged. Beholde, I was conceiued in wickednes, and my mother bred mée in



Cowardice fayneth in triall.



in ſinne. Turn away thy face from my ſinnes, and wipe out all my iniquities. A clean heart create in me O God, and renew a right ſpirit in my bowels.

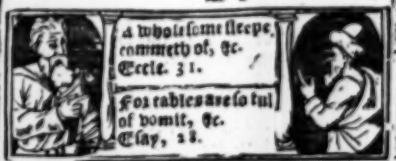
Thruſt mee not out of thy preſence, neither take thou thy holy Spirit from me. Giue me the comfort of thy ſaning health againe, and ſtrengthen mée with a principall Spirit. For thou, Lord, art good and pitifull, and of much mercy to them that cal vpon thée. Thou, O Lord God, art full of mercy and compaſſion, ſlow to wrath, but full of pitie & trueth. Therefore ſhall the righteous praiſe thee, and ſinners ſhal be conuerted vnto thee, Amen.

Temperance watcheth, and bridleth.



ANOTHER.

I Am gone aſtray like a loſt ſheep: ſeek thy ſeruant, O Lord, for I am not vnmindfull of thy commandements. Enter not into iudgemēt with thy ſeruant



Intemperance ouercommeth the heart.

Measure in wine, comforteth.

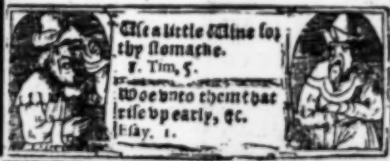


Excesse walketh wantonly.

Christian

O Lord, for no man liuing shal be iustified in thy sight. Who knoweth al his sins? Cleanse me from my secret sins, and for other mens sins beare with thy seruant. Call to mind thy compassions (O Lord) and thy mercies which haue bin from euerlasting. Remēber not (Lord) the misdeeds & offences of my youth: be mindfulof me according to thy mercy, for thy goodnesse sake (O Lord) for it is exceeding great: make thy mercies yet more wonderfull, O thou that sauest them which trust in thee. Turne not thy face away frō me, neither shake off thy seruant in thine anger. For in death no man is mindefull of thee, and in hell who wil praise thee?

What profit is there in my bloud, that I should goe downe into corruption? Shal dust giue thee thāks, or vtter forth thy truth? Look back vpon me, & heare me O my God: Enlighten mine eyes that

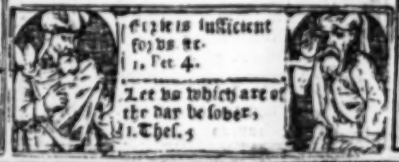


that I ſleep not in death. Withhold not thy compaſsion aloofe from me, but let thy mercy and truth alwayes preſerue me, *Amen.*

A comfort after crauing of mercie, gathered out of the Pſalmes.

IN thee O Lord doe I truſt, therefore ſhall I not bee confounded for euer: Deliuer mee in thy righteouſneſſe, I beſeech thee my God. Caſt a cheerfull countenaunce vpon thy ſeruant, & ſaue me for thy mercies ſake. Lord let me not be put to ſhame, for I haue called vpon thee. Forſake me not O Lord my God, depart not from me. Make haſte to help mee O God of my welfare. Why art thou heauie O my ſoule, and why doſt thou trouble me? Put thy truſt in God: for yet will I praiſe him, becauſe there is helpe in his countenance.

Pitifull and merciſull is the Lord, ſlow



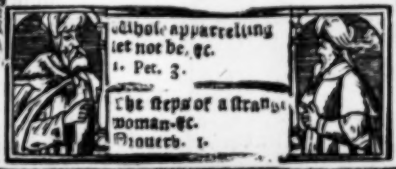
Christian soldiour harnised.



Hel temptation ouercome.

slow to wrath, and of much compassion. Hee will not bee alwayes at variance, nor be angrie for euer. But looke how high the heauen is aboue the earth, so highly hath hee made his mercie to preuaile vpon them that feare him. Looke howe farre the East is from the West, so farre hath hee set our sinnes from vs. And as the father pitieth his owne children, so doth the Lord pitie them that feare him. For he knoweth wherof we be made, and he considereth that we be but dust.

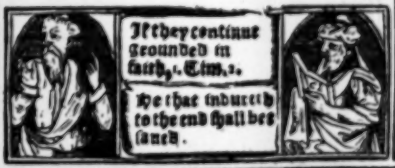
Therfore will I tarrie the Lords leisure: my soule waiteth vpon the Lord, in his word is my trust: my soule wayteth for the Lord, from one morning watch to another. Let Israel trust in the Lord, for with the Lord there is mercie, and plentious redemption: and hee will redéeme Israel from all his iniquities. Yea the Lord is good vnto all men



men, and his mercie is aboue all his woꝛkes. Pꝛayſed be the Loꝛd, Amen.

A prayer in commendation of Gods mercie receiued, made by Saint *Auguſtine.*

BEholde (O my Creatoꝛ,) manie thinges haue I craued, but not deſerued the leaſt. I confeſſe, alas I confeſſe that theſe thy benefites are not due vnto me, but rather many and moſt ſtrange ſcourges. Yet, foꝛ that Publicans, ſinners, and theeues (in a moment deliuered out of their enemies iawes) are mercifully receiued into thy ſhepheards fold, I am ſo much the moꝛe imboldned. Foꝛ thou, O thou maker of all things, albeit in all thy woꝛks thou art marueilous, yet in thy woꝛks of mercy thou art ſurpaſſing marueilous: wheꝛof thou thy ſelfe haſt ſpoken by one of thy ſeruants, ſaying: His mercie is aboue al his



Perſeuerance indureth to the ende.



Reuolting a Sow in the mire.

Charitie feedeth the hungrie.



I was an hũgry, and yee gaue me meate:



If thine enemie hunger, feede him. Prouer. 25

his workes. And that which thou ſpakeſt in generall of all thy people, wee truſt thou haſt verified vpon euerie one ſeuerally, ſaying: My mercy will I not take from him. For thou deſpiſeſt none, reiectest none, thou terrifieſt none but ſuch as moſt horribly are afraid of thée. When thou art angrie, yet doeſt thou not reuenge, but doeſt bleſſe with thy riches ſuch as haue kindled thy wrath, if they ſhall ceaſe.

O my God the horne of my ſaluation, and my defender (miſerable wretch that I am) I haue prouoked thée, I haue wrought wickednesse in thy ſight, I haue kindled thy wrath, and deſerued thine indignation. I haue ſinned, but thou haſt ſpared me. I haue grieuouſly offended, & as yet thou doeſt forbeare. If I repent, thou forgiueſt mee. If I returne, thou receiueſt me. Yea, if I prolong to come, moſt patiently thou doeſt



dweſt tarry my comming. Thou calleſt him back that wandereth: thou allureſt him that reſiſteth: thou tarrieſt for him that is ſlow: and imbraceſt him that returneth.

The ignorant is inſtructed by thee: the mourner comforted: they that fall, raiſed againe, and delivered from deſtruction: to him that aſketh, thou dooſt giue: he that ſeeketh thee, findeth thee: and to him that knocketh, thou dooeſt open.

O Lord God of my health, beholde what ſhould I obiect? what ſhould I aunſwere? no refuge without thee: no corner is hid from thee: thou haſt ſhewed me the way to liue well: thou haſt giuen me the knowledge to walk aright: thou haſt threatned hell fire: and promiſed the glorie of thy paradiſe.

And now O thou father of mercies, and GOD of all conſolation, ſo ſtrike





Chriſt giueth drink to the thirſtie.

I thirſted, & you gaue me drink. Mat 25



The Niggard withholdeth drink, &c.

Charitie, harboureth strangers.



I was a stranger, & ye lodged me. Mat. 25



I haue not suffered a stranger to lie without. Iob. 31.

me with the feare of thee, that (standing in awe) I may escape thy threatning: so reioyce mee to the ioie of thy sauing health, that louing thee I may enioie thy promises.

O Lord my strength, and might, my God, my Refuge, and deliuerer, inspire my minde what to thinke of thee. Put into my mouth how to call vppon thee. Giue mee such workes as may please thee. With thee a sorrowfull spirit is a sacrifice: also thou doest accept an humble and contrite heart.

My God, my helper, inrich mée with these blessings, strengthen mee with this armour against mine enemies, performe in me this coldnesse, to quaile the fierie flames of my sinne. Giue me O God this staie, for the troubled passion of my desires. Let mee not bee of their number, O Lord, the strength of my health, who beléeue for a time, and shrinke



shrinke awaie in the houre of temptation. Ouershadowe me in the daie of battell, my hope in affliction, my helpe in tribulation, Amen.

A complaint of a sinner, in that hee sinneth againe after repentance, by S. Augustine.

BEhold O Lord my light, and life, I haue craued such thinges as I want: I haue set downe such things as I dread, but my conscience biteth mée: the secrets of my heart accuse mee: and that comfort which loue doth minister, dread expelleth: which zeale doth moue, feare doth withdrawe: my déedes giue cause of dread, but thy mercie cause of trust. I am animated by thy clemency, but drawn backe by reason of my wickednesse. And to confesse a truth, the shame of my sinnes is alwaies in mine



Charitie clotheth the naked.



I was naked & ye clothed me Mat. 25.



If a brother or sister be naked or destitute, Iames, 2.

Charitie visiteth the sicke.



I was sicke and ye visited me. Mat. 25.



Let it not grieue thee to visit the sicke.

eyes, which driueth away all confidence of mind.

With what face shall he intreate for mercie, who is worthy of hatred? and he that meriteth punishment, with what boldnesse can he demand praise? Hee prouoketh the Iudge, who seeketh to haue a recompence, but neglecteth his purgation. He insolently, and worthy of death, triumpheth ouer the King, who (albeit a traytor) sueth for an vndeserued reward. He exasperateth the louing affection of his Father, who before one time, vsurpeth the prerogatiue of inheritance.

O my Father, why doe I renew the memorie of my deedes? Death is my due, yet life is my request. I haue moued my King to indignation, whose safegard I call vpon vnshamefastly. I haue despised the Iudge, whose aide I craue ouer-boldly. Prondly haue I disdained



dained to goe to him as to a Father, whom now I presume to take my protector. O how late do I come? Alas, alas, I hasten very slowly: Alas that I runne to thee when I am wounded, who in my safety neglected thy rod: I cared not for to auoide thy punishment, who am now grieuously disquieted because of present death: I haue giuen my selfe wounde vpon wounde, for that I feared not to heape sin vpon sinne. My greene scarres haue I galled againe, for that my former sinnes are renued by reason of my late iniquitie: And what thy heauenlie medicine had perfectly cured, my wickednesse hath festered: And that skinne which did overlaie, and couer my sore, breaketh out into corruption, because my misdeedes newly committed, frustrate thy mercy which thou before haddest granted. For I knowe the sentence, that in What houre the Iust

Charity visiteth prisoners.



I was in prison and ye came Math. 25.



Onesiphorus oft refreshed me, & was not &c. 2. Tim. 1.





Let thine eyes behold that is right. Prouerb. 4.

Christian

ſhall offend, all his righteouſnes ſhall be forgotten. If the righteouſneſſe of the iuſt bee abolished, how much more the repentance of a ſinner, running to his accuſtomed wickednes? How often haue I returned as a dog to his vomit, or a ſwine to her wallowing in the mire?

And ſeeing that it is impoſſible for me to reckon vp all, I confeſſe that I haue inſtructed the ſimple how to ſinne: the vnwilling I haue perſwaded: I haue inforced them that refuſed: and I haue giuen cõſent to them that of themſelues were willing.

How manie ſnares haue I laide for them that walked aright? to them that ſought the waie, I haue ſhewed, and opened the pit. So that bolde I was to ſin, and to forget it I feared not. But thou iuſt Iudge, writing vp my ſinnes as in a ſatchell haſt kepte my pathes, and haſt numbred all my ſotſteps: thou bel-



beldeſt thy tongue, and diddeſt kéepe ſilence: thou haſt béene long ſuffering. Wo is mée, thou ſpeakeſt at length as one in trauell.

A Prayer againſt deſpaire.

MAny ſay to my ſoule, there is no helpe for him in his God. But thou Lord art my mainetainer, my glorie, and the holder vp of my head. Depart not from me in the time of my néed, but defend thou me till the ſtorme be ouerpaſt, Amen.

A Prayer vpon the minding of Chriſts paſſion.

VVHat man is this whō I behold all bloody, with ſkin al to torn with knubs and wales of ſtripes, hanging downe his head for weakneſſe towards his ſhoulders, crowned with a gar-





The eare of ielouſie heareth all things. Wiſd.



The mouth taſteth the meats Iob. 34.

Chriſtian

garland of thorns pricking through his ſcull to the hard braine, and nailed to a Croſſe? What ſo hainous fault coulde he do to deſerue it? What Iudge could be ſo cruell as to put him to it? What hangman could haue ſo butcherly mind as to deale ſo outragiouſly with him? Now I bethink my ſelfe, I know him: it is Chriſt.

Art thou hée that excelleſt all the children of men in beautie? in whoſe lippes grace was ſhed moſt plentifully, yea, euen with Gods own hand? where then is that beauty of thine? Where is that grace of thy lippes? I finde it not, I ſée it not: fleſhly eyes conceiue not ſo great a myſterie. Open thou the eyes of my minde. Bring thy Diuine light neerer vnto me, and giue mee power to look more wiſtly vpon thee.

I ſée it is Ieſus the Sonne of God, the vnſpotted Lambe, without ſinne, with

Swelling.

without faulte, without offence, which tooke my wickednesse vpon him, to the intent that I (being let frée from sinne) might be brought againe into Gods fauour: rise againe from my fall: returne home againe from banishment: and attaine to the end for which I was created. That which I deserued, he suffered: and that which I could neuer haue attained vnto, he giueth.

O my Redéemer, deliuerer, and Sauiour draw me to thee, that (being alwaies mindefull of thy death, trusting alwaies in thy goodnesse, and being alwaies thankfull for thine vnspeakeable benefites) I may be made partaker of so great reward, and not bee separated from thy body through mine owne vnthankfulnesse, so as thou shouldest haue bórn borne in vaine as in respect of mée, and in vaine haue suffered so manie torments, yea and euen most bitter death

Giue a sweete smell as incens &c. Eccle. 39.

Touching.

Chriſtian

of thine owne accord for my ſake, Amen.

ANOTHER.

MY mind beholdeth thy body crucified for my ſoule: O that thou wouldeſt alſo crucifie mee with thee, ſo as I might liue, or rather not I, but thou my Lord Chriſt in me. Who will giue me to die with thee, that I might riſe againe with thee to life euerlaſting? Thou dyedſt for me, that I might liue through thee. Thy fleſh is crucified, O Chriſt: crucifie thou the power of ſin that raigneth in me: that being ſtripped out of the olde *Adam*, I may be transformed into the ſecond *Adam*: to lead a new life by ſhaking downe, and diſpatching away of all wickedneſſe vnbeliefe, and tyrannie of Sathan.

Let thy yoke become ſweete, and thy burthen lightſome to mee through thy





Touch novn-cleane thing 2. Cor. 6.

thy croſſe: that I following thee willingly and chearefully) may come to the ſame place where thou art: that is to wit, to thy moſt bleſſed, and immortall father, from whom nothing may euer ſeparate vs hereafter, *Amen*.

ANOTHER.

OMoſt high & ſingular obedience, where through thou diddeſt ſubmit thy ſelfe to innumerable torments, yea, and euen to a moſt bitter, and reproachfull death, becauſe it liked thy father tohaue it ſo. O noontide of feruent loue, and ſunneſhine neuer drawing towards euentide, ſhewe vs where thou feedeſt in the middeſt of the daie, and where thou ſhrowdeſt thy ſheepe frō cold. O would to God we might be transformed into that Croſſe of thine, that thou mighteſt dwel in our harts by faith, rooted & grounded in charitie, ſo

Eſay, 2. & 19. *Matthew*, 24. *Marke*, 13. *Luke*. 17.

The ſun ſhal be darkned, noon ſhall loſe hir light and the ſtarres ſhall fall from heauen.

Two men shall bee in the



field, the one receiue the



other shall be refused.

as we might with al thy holy ones, cõprehende the length, breadth, height, and depth of the Crosse, which exceed all the strength and wisedome of the world, *Amen*.

ANOTHER.

I See a wonderfull kinde of loue. Thy highnesse boweth downe the heade, to the intent we should hope to be heard and be heard in deede. Thou offerest the kisse of peace and attonement, yea and that of thine own accord, being the partie greeued and wronged, vnto vs that haue done the wrong.

Thou reachest out thine arms to imbrace vs: thou stretchest out thy boored hands to giue vs all things aboundantly, without holding any thing backe: Thy side is open vnto thy heart, to receiue vs in thither, if we will enter in at the open doore: Thy feet are fast nailed, to the intent that wee may knowe that thou



thou wilt neuer depart from vs, if we depart not from thee.

O Father and Lord of ours, thou séest the hardnes of our heart, and much rather the dulnes of it. It is not inough for vs to bee allured and called so gently, so sweétly, and so louingly: but thou must be faine euen to draw vs, pull vs, hals vs, and drag vs. Create a new, and obedient heart in vs: (for, this old one that we haue already is stonie, it séeleth no gentlenes, it is not moued with any hope of the great good things that are promised) Amen.

ANOTHER.

O Lord Iesus Christ, the euerlasting sweetenesse and triumphe of them that loue thee, exceéding all ioy, and all longing, thou sauer and louer of repentant sinners, which auowest that thy delight is to bee among the children of



Two women shall be grinding at the



mill, and the one shall bee receiued



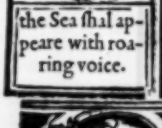
and the other shall be refused.



The Sea ſhall ſwell higher th any hill: and



ſhall fall againe as low: fiſhes & monſters of



the Sea ſhal appeare with roaring voice.

men: and therefore in the end of times becameſt man for mens ſakes: remember all the foretaſte and griefe of ſorrow, which thou diddeſt indure euen from the inſtant of thy conception in the humane nature, forth-on: but moſt of all when the time of thy moſt healthfull paſſion was at hand, according to that eternall ordinance which God had purpoſed in his minde before all woꝛlds. Remember the griefe and bitterneſſe which thou feltſt in thine heart, euen by thine owne record, when thou ſaidſt: My ſoule is heauy euen vnto the death; and at ſuch time as thou gaueſt thy body and blood to thy diſciples at thy laſt ſupper, diddeſt waſh their feete, and cõforting them ſweetly, toldſt them of thy paſſion that was at hand.

Remember the ſorrow, anguiſh and griefe which thou diddeſt ſuffer throughout thy whole tender bodie, before thy ſuffe-



suffering vpon the Crosse, at such time as after thrice praying, thou diddest sweat water like to bloud, wast betrai-ed by one of thine own disciples, appre-hended by thine own chosen people, ac-cused by false witnesses, condemned wrongfully by three Iudges in thy cho-sen Citie, at the time of the passeouer, in the flourishing youth of thy body: and be-ing vtterly guiltlesse, wast deliuered to the Gentiles, bespitted, stript out of thy owne garment, clothed with another bodies apparell, bufeted, blinfolded, bobbed with fists, tyed to a poste, whip-ped, and crowned with thornes.

O most sweete Iesu, I beseech thee make mee mindfull of these thy paines and sufferings which thou abodest for my sinnes, that I might be discharged and set free from them, & mine at-one-ment be made with thy Father, through thy chastisement. Make me to abhorre my



The Sea and al floudes shall burne, trees



and hearbes shall drop blud Cities



and all build-dings shall be ouerturned.

my ſo deteſtable curſednes, which could not be put away but by thy ſo grieuous puniſhments. Make me to be heartily ſorie for my ſinfulneſſe, and to eſchue my offences, which drewe thee to the ſuffering of ſo great torments. Make mée mindfull of thy great loue to mee, and to all mankinde, and let the infinitneſſe thereof, kindle an vnfained loue in mee towards thee and my neighbor. Let this thy vnmeaſurable goodneſſe breede in mée a willing mind and deſire to abide al things patiently for thy ſake and for the truth of thy Goſpell: and let it ingender in mee a deſpiſing of all worldly and earthly things, and an earneſt longing and indeuour to attaine to the heauenly heritage, for the purchaſing whereof vnto mee, and for the bringing of me thereunto, thou haſt endured theſe, and all other thy moſt bitter and intolerable torments.

Where-

Stones ſhall tumble togither, and make a huge noiſe

Terrible earthquakes ſhall make men hide themſelues.

Valleis ſhall be filled and hills brought lowe.





They that hid themſelues ſhall runne forth like mad men.

Wherefore I beſeech thee grant me true repentance, amendement of life, perſeuerance in all goodneſſe, a ſtedfaſt faith, and a happie death, through the merites of thy ſufferinges, that I may alſo be made partaker of thy bleſſed reſurrection, Amen.

ANOTHER.

O Lord Ieſu, the verie freedome of the Angels, and the pleaſure of Paradiſe, remember the terrour and griefe which thou diddeſt indure at ſuch time as all thine enemies ſtoode about thee like a ſorte of Lyons, vexing thee with buffettinges, ſpittinges, ſcratchinges, and other intolerable dealings: and martyring thee with reprochefull words, greeuous ſtripes, and moſt greeuous torments. I beſeech thee O Lord for thine owne ſake, and for thine exceeding great mercies ſake, which cauſed thee to abide theſe thinges for our



The bones of the dead ſhall appeare about the Sepulchers.





The powers of heauen ſhall be ſhaken.



redemption, deliuer me from al mine enemies viſible and inuiſible, and grant that I may finde both protection in this life, & endleſs felicity in the life to come vnder the ſhadow of thy wings, Amen.

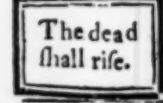
ANOTHER.

O Ieſu, the framer and creator of the world, whome no meaſure can comprehend within boundes, & which holdeſt the earth in thy hand, call to mind thy moſt bitter paine which thou diddeſt indure when they nayled thy moſt holie hands to the Croſſe, and likewiſe ſtrake through thy moſt tender feete, making thy wounds ſtill more and more painefull, becauſe thou waſt not agreeable to their fancie: and ſo drawing and retching out thy bodie to the length and bredth of the Croſſe, that they looſened al the ſinewes of thy members.

Ibe-





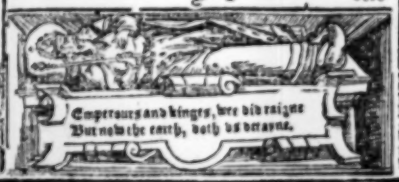




I beſeech thee grant that my continual minding of this thy moſt holy & bitter paine vpon the Croſſe, may cauſe me to ſtand in awe of thee, and alſo to loue thee, Amen.

ANOTHER.

O Jeſu, the heauenly Phyſition, remember the anguiſh, paine, and griefe, which thou diddeſt ſuffer by the rending and tearing of all thy members, when thou waſt hoiſed vp, and nailed to the croſſe: inſomuch as there was not any one of them that remayned whole and ſound, ſo that there was neuer any paine found like vnto thine: for there was not any place of thee left whole from the ſole of the foote, to the crowne of the head, and yet euen then (vnmindefull of all thy paines) thou prayedſt meekly to thy father for thine ene-







enemies, saying: Father forgiue them, for they wote not what they doe.

I beseech thée by thy louing kindenesse and mercie, which caused thee to suffer these paines for my sake, let thy Passion bee the full pardon of all my sinnes, Amen.

ANOTHER.

O Iesu the mirror of eternall brightnesse, and fountaine of vnconsumeable goodnesse, which hanging vpon the Crosse, didst thirst for the saluation of mankind, I beseech thee kindle in vs the desire of all good works, & quench in vs the thirst of all fleshly lustes, and both coole and kill in vs the loue of all wordly delight, Amen.

ANOTHER.

O Princely Iesu, the strength and triumph of our mindes, which for our



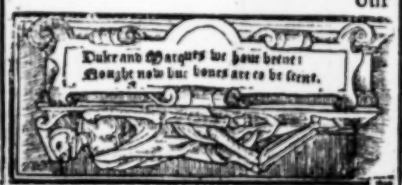
The Duke.

Duke though thou be:daunce after me.



Th: Marqu.

Marques of late: march with thy mate.





our ſakes didd'eſt ſuffer ſuch anguiſh of heart, that the bitterneſſe of thy death, and the exclamation of the Iewes vpbrayding and reuiling thee, made thee to cry out with a loud voyce: *O God my God, why haſt thou forſaken me?*

I beſeech thee forſake me not in my diſtreſſe, but be at hand to comfort me, and deliuer me, ſpecially in the time of death, Amen.



The Baron.

Barons of Nobilitie: ſweare to my fealtie

ANOTHER.

O Ieſu, the bottomleſſe ſea of al mercie, I beſeech thee by the deepe wounds, which pearced through thy fleſh, into the marrow of thy bones, & into the verie bowels of thee, pull mee out of the gulfe of my ſinnes, and hide me in the holes of thy woũds, from the ſight of thy Fathers iuſt wrath, vntil his diſpleaſure be ouerpaſt, Amen.



The Viscount.

Earle or Viscount: giueth accounts.





I the Archebish.p.
Archb. I Metropolitc: three I thy name I rule.



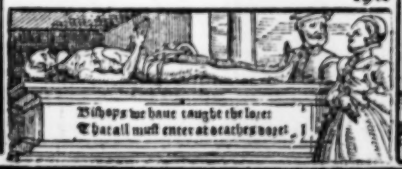
The B.shop.
Bishops graue and old are theef of my fold.



Christian

O Jesu, the mirror of truth, the standard of vnitie, and the bond of charitie, remember thine innumerable wounds wherwith thou wast torn from top to toe by the wicked Jewes, so that thou wast all on a goare blood: Which torment thou diddest sucker in that chast bodie of thine for our sakes, O most meeke Jesus, leaving nothing vndone on thy behalfe, that might be for our benefite. I beseech thee write all thy wounds in my heart with thy most precious blood, that in them I may read thy great loue towards me.

Let the remembrance of them be laid vp continually in the closet of my heart, that the sight of the paines and griefs which thou sufferedst for my sake in thy Passion, may make mee to loue thee more and more, and neuer to giue ouer vntill I bee come vnto the treasure of all goodnesse and ioyes: which I beseech thee







thée to grant me for thine owne sake, O most sweet Jesu: Amen.

ANOTHER.

O Iesu, the onely begotten Sonne of the heauenly father, & the brightnesse and image of his substaunce, remember the heartie commending of thy spirit into thy Fathers hands, when (hauing thy bodie all to torne, and thy heart full of anguishe, and hauing earst vttered the bowels of thy mercie) thou gauest vp the Ghost. I beseech thee for this thy precious deathes sake O king of Saints, giue mee strength, to withstand the diuel, the world and the flesh, that being dead vnto the world, I may liue to thee onely. And whensoeuer this banished, and waifaring soule of mine shal depart hence, I beseech thee receiue it home into the handes of thy mercie, Amen.

An-





The Doctor.

Doctor diuine at last: thy reading houre is past.



The Preacher.

Preach no more about: thy glasse is run out.



The Lord.
Come lordings all: daunce at my call.



The Knight.
Sorbence sir knight: tis almost night.

Christian

ANOTHER.

O Jesu, the true and fruitfull vine, remember the aboundant flowing out and shedding of thy blond, which thou diddest send out of thy bodie most plentifully, as out of grapes pressed at the wine presse, at such time as thou diddest tread the wine fat alone, and begannest to vs of the cup of water and wine, by the souldiours thrusting of thee into the side with his speare, so as there remained not one drop more in thy body: But finally thou wast as a bundle of myrhe hanged vp aloft, thy tender flesh shrunke, the moysture of thy bowels dried, and the marrow of thy bones wasted away.

I beseech thée O most swéete Jesu, by this most bitter death of thine, and by the shedding of thy most precious blond, wound my hart with such repentance







tance of my ſinnes, and ioy of thy loue, as my teares may bée my foode day and night. Turne thou me wholly vnto thee, that my heart may dwell with thee continually, and my conuerſation be acceptable vnto thee. And let my life be ſuch through thy goodneſſe, as I may praiſe thee for euer with all thy Saints in the life to come, Amen.

ANOTHER.

O Lord Ieſu Chriſt the Son of the liuing God, who for the ſaluation of the world drankeſt eyzell and gall vpon the Croſſe, like as at the giuing vp the ghoſt whē thou hadſt finiſhed al things didſt commit thy ſoule into thy fathers hands: ſo do I betake my ſoule into thy mercifull hands, beſeeching thee both to preſerue it heere from all ſin, and in the end to receiue it in peace into the companie of thy choſen that are depar-





The Eſquire

Eſquire the braue: it boots not to craue.



The gentleman.

Luſty, or ſad: Thou muſt be had.





Behold the Squire as in a glaſſe: for ay thou art to be lean.

ed, that I may with them praiſe thee e-
ternallſtingly, which liueſt and reigneſt,
&c.

A Prayer vpon the minding of Chriſts reſurrection and Aſcenſion.

O Lord Jeſu, O good Jeſu, which did-
deſt vouchſafe to dy for my ſinnes,
and roſeſt againe for my iuſtification:
I beſeech thee by thy glorious reſurrecti-
on, raiſe me vp from the graue of all my
vices and ſinnes, and giue me part dai-
lie in the firſt reſurrection, that I may
bee made partaker of the ſecond reſur-
rection alſo.

O moſt ſwéete Jeſu, which art gone
vp into heauen with glorious triumph,
and ſitteſt at the right hand of thy Fa-
ther like a moſt mighty King, draw me
vp to thée: make me to ranne after thée
for the ſwéete ſent of thine ointments:
make

The Iudge.
Come on
Iudge: with
me to trudge.

The Iuſtice.
Sir Iuſtice
arize: come to
my aſſiſe.

Iudge and Iuſtice ſtraunce haue
To lie as captiues in the graue.

make me to run without tiring, by thy drawing and pulling of mee forwarde. Draw the soule that thirsteth after thée to the riuers of euerlasting sufficiaunce which are aboue: yea verely drawe me to thy selfe which art the liuing Fountaine, that I may so drinke of thée, according to my capacitie, as I may liue for euer. My God, my life, thou well-spring of life, fill my minde with the streames of thy pleasures, & make my heart louesick with the sober drunkennesse of thy loue, that I may forget the things that are vaine and earthly, and haue thée only in my minde continually. Giue mée thy holy Spirit, which is betokened by those waters which thou hast promised to giue to them that are athirst.

Graunt I beséche thée that I may long with all my heart, and labour with all my indeuour, to attaine to the place whither we beléeue that thou diddest as-





Sergeant at Law.

Leaue the lawers to beare my cause.



The Attorney.

Plead as thou lust: With mée thou must.



Myne

Mayor I thée call: to my guild hall.



The Sheriffe.

Shrikfor executiõ: I haue a commission.

cende the fortith day after thy resurrec-tion, so as I may be conuersant in this vale of miserie but with my bodie, and alwaies in heauen with my heart, so as my minde may be where thou art, euen where thou my incomparable and dere beloued treasure art, that I may sing praises to thy Name, from this time forth for euermore, *Amen.*

ANOTHER.

O Brother of ours, O naturall Son of that Father, whose sonnes thou makest vs by adoption, O Head of our bodie, wée see that thou art king of heauen, forget not thou thy earth, where-into thine inestimable loue of vs did bring thée down. Thou from out of that place giuest hope to vs thy members, that wee may come thither as thou art exalted alreadie. O gard and defence of vs, what can now hurt vs so long as we



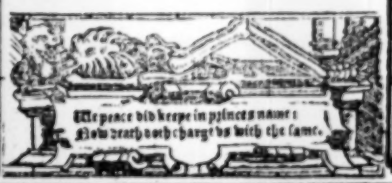




we truſt in thée: Moſt wretched are they that know thée not, and moſt happy are they that do euer beholde thée. Bleſſed are they that knew thee here in ỹ dayes of the mortalitie of thy fleſh: But more bleſſed are they that ſée thee in heauen, and ſhall ſée thee raigning in the chiefe goods of thy Father.

O loue and delight of mankinde, O onely hope of vs, imbrace vs with thy ſauour, kiſſe vs, ſhead thy ſpirite into our harts, and make our mindes to run continuallie vpon thee, to our exceeding great comfort. Lift vs vp, lying flat vpon the grounde, open our eyes, and lift them vp vnto thee. Open thy mouth to call vs, and open our eares to heare thée: that we ſetting thée alone before vs for our marke to direct our life by, may ſquare out all our doinges, wordes, and thoughts by thée, Amen.







The Basilisk

Come Baſilisk, no baile with me that prevail.



The Conſtable.

Conſtable I ar reſtit to my ward be preſt.



The Physition.

By thy water, I
believe thou must
away with me.



The Astronomer.

Looke not so
hie: lowe thou
must lie.



Christian

A prayer to Christ ascending, and raigning in glorie.

O thy good Christ, our first begotten brother, and tender harted Ioseph: O naturall sonne of that Father, to whom wee are made children of adoption thorough thee. Oh our head, raigning on highe in glorie, forget not thy poore members here on earth, whom into abasing thy selfe, thou camest down and sufferedst for vs most cruell death. Out of this thy throne of maiestie and glorie, thou puttst vs in assured hope and confidence, that we also shall attaine to that blessed place whither thou art gone before to take possession for vs. Oh our strong tower of defence and succor, what can hurt vs now trusting in thee? Most vnhappy are they which are ignorant of thee. Most happie are they which alwaies behold thee.





Bles-



No art, nor medicine can prevaile:
When death doth purpose to assaile.

Blessed are they which have knowne thee here in the daies of thy mortalitie: but more blessed are they which see thée in the heavens, and shall see thée raigning with thy Father in ioyes incomparable.

Oh Lord, the onely ioy and comfort of our soules, shew vs thy loving countenance: imbrace vs with the armes of thy mercy: receive vs O god Ioseph thy younger brethren, with the kisse of comfort: poure into our hearts thy holy spirit: plucke vs vp from the earth and earthly thinges: open our eyes and lift them vp vnto thee: open thy mouth and call vs vnto thee: open our eares, that we may heare thée, so that whatsoever we do speake or thinke, it maie be directed vnto thee alone, our Redeemer, Mediator, and aduocate, Amen.

A





The Herauld.

Herald in thy scutcheon brave gaude in green field.



Sergeant at armes.

Sergeant for thee Death all glaive must away.





Death winnes the fielde: All armes must yeilde.



Trumpetter.

Trumpeter sound all must to the ground.



The Parliament.

Gods lion by message, to come out daggager.





All must needes die, we need not tell it
Our message hath been sounded well.

Christian

A praier at our going to a Sermon.

MAnie and sundrie waies O Lord, dwelst thou vtter and shewe foorth thy light vnto vs in this greate darkenesse of ours: But no way more effectually and plentifully then by thine Apostles, and by them that haue succéeded in their charge. Great and plentifull is the harvest, as thou thy selfe hast told vs, but few are the harvest folkes. For the most part they be all ignorant, and ouercast with the cloud of darkenesse. And as for true Preachers that teach as they ought to do, the number of them is verie small.

Therefore we beséech thée (O thou Lord of the harvest) send workfellowes into thy harvest. Sende vs teachers of thine own teaching, furnished with the spirit of thine owne wisedom and godnesse

nesse, that being good they may be willing: and being wise, they may bee able to preach, not themselues and their own deuises, but thee onely.

And vnto this man also graunt the treasure of thy wisedome, that he may poure it out vpon vs to our saluation.

And in vs open thou the windowes and doores of our harts, that we may receiue into vs the wholesome light of thy most holy word, as thou the good séed which shall fall into vs, bee neither choaked with briers, thornes, and brambles, nor burnt vp with drought, nor deuoured by the birdes of the aire; but battle as in good ground, and bring forth plentifull fruit to the praise and honor of thy name, Amen.

A prayer for knowledge, and vnderstanding.

HEare my prayers O Lorde Iesu, the euerlasting Wisedome of the

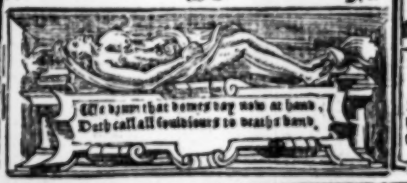




The Drumme,

Drãmer cal to
mther all folde
to tompãye.







The Fyfe.

Fifeles thou
play: to leade
them the way.



The Captaine.

Captain marche with me: thy captaine I muste be.



The Souldier.

Soldier haue a courage to thy long voiage.







Christian

Father which giuest vnto childhoode, the commoditie of aptnesse to learne, I pray thée adde the furtherance of thy grace to the forwardnes of nature, that I may the sooner and more perfectly learn knowledge and the liberall sciences: Howbeit, in such wise as they may serue to thy glorie: so as my minde being furthered by the helpe of them, may attaine to the fuller knowing of thée, which is the highest point of mans felicitie. And also, that (according to the example of thy most holy childhoode) I may daily prosper more and more in age, wisedome, and fauour, both before God and man, to the glorie of thy name, which liuest and raignest, &c. Amen.

A praier to be said before the receiuing of the Communion.

O Father of mercie, and God of all consolation, seeing all creatures dw



dw acknowledge and confeſſe thée to be their gouernor and Lord, it becommeth vs the workmanſhippe of thine owne hands, to reuerence and magnifie thy godly Maieſtie.

First, for that thou haſt created vs to thine owne Image and ſimilitude: but chieflie becauſe thou haſt deliuered vs from that euerlaſting death and damnation, into the which Satan drewe mankind by the meanes of ſinne; from the bondage whereof, neither man nor Angell was able to make vs free. But thou, O Lord rich in mercie, and infinite in goodneſſe, haſt prouided our redemption to ſtande in thine onely and welbeloued ſonne, whom of verie loue thou didſt giue to bee made man, like to vs in all things, ſin excepted: that in his bodie hee might receiue the puniſhment of our tranſgreſſion, by his death to make ſatiſfaction to thy iuſtice, and by







The Merchant

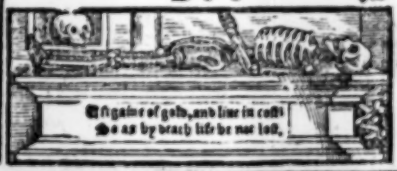
Neither craft nor trade: Can me perſwade.



The Cuiſyer.

Of townes and Cities I haue no pitie.





Of gaine of gold, and lose in coſts
Do as by death life be not loſt.



The Compositor.

Leaue letting thy page: spent is thine age.



The Pressman.

Let printing stay and come away.

his resurrection, to destroy him that was author of death, and so to bring againe life to the world, from which the whole offspring of Adam was most iustly exiled.

O Lord, we acknowledge that no creature was able to comprehend the length and bredth, the deepnesse and height, of that thy most excellent loue which moued thee to shew mercy where none was deserued: to promise and giue life, where death had gotten victory: to receiue vs into thy grace, when wee could doe nothing but rebell against thy Maiestie. O Lord, the blind dulnesse of our corrupt nature will not suffer vs sufficiently to weigh these thy most ample benefites: Yet neuertheless at the commandement of Iesus Christ our Lord, wee present our selues to this his table (which he hath left to be vsed in remembrance of his death vntill his coming



ming againe) to declare and witnesse before the world, that by him alone wee haue receiued libertie and life: that by him alone thou doest acknowledge vs to bee thy children and heires: that by him alone wee haue entraunce to the throne of thy grace: that by him alone we are possessed in his spirituall Kingdome, to eate and drinke at his table: with whom wee haue our conuersation presently in heauen: and by whom our bodies shall be raised vp again from the dust, and shal be placed with him in that endles ioy, which thou (O father of mercy) hast prepared for thine elect before the foundation of the world was laid.

And these most inestimable benefites wee acknowledge and confesse to haue receiued of thy free mercie and grace, by thine onely beloued Sonne Iesus Christ. For the which therefore we thy congregation, mooued by thy holie spirit,



The Rychman.

Thy siluer nor golde from death can the withholde.



The aged man.

Perforce I must be boun with the that liued so vile.





The Artificer.

No compas or art: can cause me depart.



The Husbandman.

Labour no more: For I haue store.



Christian

rite, render to thee all thankes, praise, and glorie, for euer and euer, Amen.

ANOTHER.

WHat tongue, or what hart can worthily giue thee thanks. O Lord Iesu, for thine vnspeakeable loue towards vs? who, to the intent to redéem mankind forlorne, didst vouchsafe to become man, and to take all the miseries of our State vpon thee: insomuch that in the end thou being a pure and vnspotted lambe, wast contented to bee made a sacrifice for vs vpon the altar of the crosse, and to abide the punishment due for our sins, that thou mightest reconcile vs to thy Father: yea, and both in life and death, thou didst spend giue, and bestowe thy selfe wholly vpon vs, and for vs.

And thy gracious goodnesse was not so contented, but also (least we might at anie







anie time perchance forget ſo great louingneſſe, or at leaſt our truſt in thee might at anie time quaile) euen nowe raigning in heauen, thou refreſheſt our ſoules from time to time with the ſwde of thy bodie, and cheareſt them vp with the holy cup of thy blood.

Wherefore I beſeech thee let thy ſpirit cleanſe my heart, that I may not come vnworthily to that heauenly feaſt and to the table whereat euen the verie Angelles doe tremble: But that by thy ſhedding of thy ſelfe into my bowels, I may growe manly in thee, and become the luſtier by ſpirituall increaſements, ſo as I may continue to the ende in the bleſſed fellowſhip of thy myſticall body, whom it is thy will to haue all one with thee, in ſuch wiſe as thou art al one with the Father, by the knitting of the holy Ghoſt. To whom be praiſe, and thanks for euermore, Amen.

Ano-



The Shepheard.
leaue thy shēp and with me creepe



The Foole.
Of folly and vanitie I breake the bandes.

Chriſtian

ANOTHER.

IYeeld thee harty thanks O Lord Ieſu Chriſt, for thine vnutterable loue in vouchſafing to redeeme mankinde by thine owne death: and I beſeech thee ſuffer not thy moſt holie bloud to haue beene ſhed in vaine for mee; that I, groweing vp in thee by continuall increaſe of heauenlie ſtrength, may become a fit member of thy myſticall bodie which is the Church, and neuer ſwarue from that moſt holy couenant which thou madeſt with thy choſen diſciples in thy laſt ſupper, by diſtributing the bread vnto them, and by reaching them the cup: and by thē with all thoſe that are graffed into thy companie by faith in baptiſme, *Amen.*

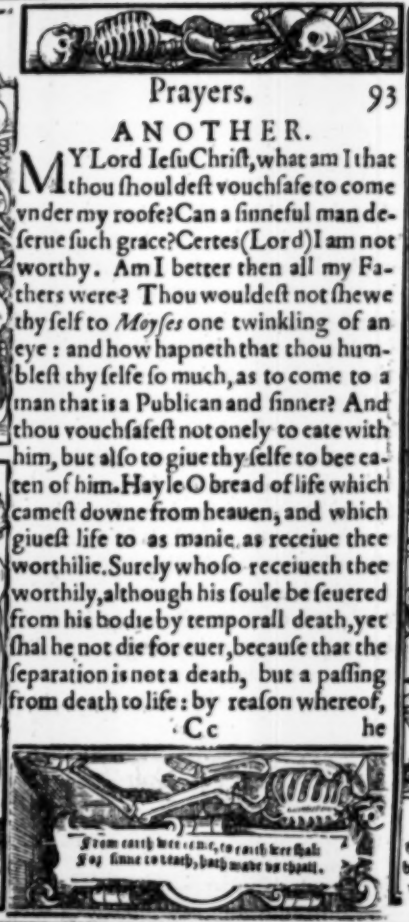
Ano-





ANOTHER.

MY Lord Ieſu Chriſt, what am I that thou ſhouldeſt vouchſafe to come vnder my roofe? Can a ſinneful man deſerue ſuch grace? Certes (Lord) I am not worthy. Am I better then all my Fathers were? Thou wouldeſt not ſhewe thy ſelf to *Moyſes* one twinkling of an eye: and how hapneth that thou humbleſt thy ſelfe ſo much, as to come to a man that is a Publican and ſinner? And thou vouchſafeſt not onely to eate with him, but alſo to giue thy ſelfe to bee eaten of him. Hayle O bread of life which cameſt downe from heauen, and which giueſt life to as manie as receiue thee worthilie. Surely whoſo receiueth thee worthily, although his ſoule be ſeuered from his bodie by temporall death, yet ſhal he not die for euer, becauſe that the ſeparation is not a death, but a paſſing from death to life: by reaſon whereof,







Christian

he that eateth thee worthily, beginneth to liue with thee for euer, when he dieth in this world. Thou art the bread of the Angels, the verie sight of thee refresheth and glorifieth the Angels. Thou art foode for the soule, and not for the bodie. Thou nourisheſt the minde, and not the maw.



Hee that eateth thee, is turned into thee, that by partaking of thee, hee may become God: & yet art thou not changed into the substance as other bodily meates be. But woe be to them that receiue thee vnworthilie (O most holy foode) by the eating whereof aright, a man becommeth God, is set free from all euill, is filled with all goodnesse, and is vndoubtedly made immortall. O sacred pittance of our pilgrimage, whereby we passe out of this naughtie world, to the companie of heauen.

Goe to therfore thou beleeuing soule, be







be merrie & make good cheare, for thou ſhalt not die. Feede vpon theſe dainties and ſticke not. Take thy fill of this feaſt, wherein the bodie of thy Sauiour is ſet before thee, to feede on. Man fell from God by eating the foode of the forbidden tree: But by this food he is relieued againe to endleſſe glorie.

A thankeſgiuing after receiuing of the holy Communion.

MOſt mercifull Father, wee render vnto thee all praiſe, thankes, honor, and glorie, for that it hath pleaſed thee of thy great mercies, to graunt vs miſerable ſinners, ſo excellent a gift and treaſure, as to receiue vs into the fellowſhippe and companie of thy deare Sonne Ieſus Chriſt our Lord, whome thou haſt deliuered to death for vs, and haſt giuen him vnto vs as a neceſſarie food and nouriſhment vnto euerlaſting life. And now wee beſeech thée alſo (O





The Empreſſe.
Empreſſe
ough thou be
Thou muſt a-
with me



The Queene.
Queene alſo
thou doeſt ſee,
as I am, ſo
halt thou be.





The Dutcheſſe.

Dutches & prin-
ces: Death day-
by commices.



Christian

heauenly Father, to graunt vs this re-
quest, that thou neuer ſuffer vs to be-
come ſo vnkinde, as to forget ſo worthie
benefits: but rather imprint and faſten
them ſure in our hearts, that wee may
grow and increaſe daily more and more
in true faith, which continually is exer-
ciſed in all manner of good workes: and
ſo much the rather (O Lord) confirme
vs in theſe perillous daies and rages of
Satan, that wee may conſtantly ſtand
and continue in the confeſſion of the
ſame, to the aduancement of thy glorie
which art God ouer all thinges, bleſſed
for euer, So be it.

A prayer for Gods grace.

IT is ſorrowfull to be ſaid, how great
a wound, our nature which is fraple
and weake of it ſelfe, hath receiued by
ſinne, and how much abilitie & ſtrength
it







it hath forgone. It is not able to lift vp it ſelfe, nor to ſtand, nor to goe, without thy help and aid. Whatſoeuer the mind of man thinketh or deuiſeth, it is vtterly vneffectuall, and to no purpoſe if it be not grounded vpon thy fauour. Nothing is ſtrong except it be vpholde by thy goodneſſe: all thinges without that doe fall by and by to the ground. That is it which cleanſeth and ſcoureth vs from our filthineſſe, that is it ý ſtrengcheneth our weakeneſſe, that is it that maketh all cunning workemen in all vertues. Grant we beſeech thée O Lord, that this grace of thine may alwayes accompanie vs, then the which there can no greater gift be deuiſed, neither is there any thing which thou beſtowest more readilie and willingly, & therefore alſo more often. Let the ſame ſo worke in vs, as we acknowledging how much néede we haue thereof, may both apply our





The Counteſſe.

Counteſſe or what
now art? I ſtrike
thee both my dart.



The Viscounteſſe.

Viscountes I do not
feare: For of them
I haue no care.



The Baronesse

Baronnesse hyan and high Prepare thy selfe to die.



The Lady.

Ladyes gaye layre To you I bar re- sygne.



Christian

our selues continually to craue it, and earnestly endeuour by well doing to kéepe it, Amen.

A prayer for faith.

EAsily, yea too easily O Lord doe wé beléeue man which is euill, vntrue and ignorant: but hardly and slowly doe we beléeue thée which art God, exceeding good, most sothfast, and most wise. We beléeue men in the things that can do vs no good, but wé beléeue not thee in ỹ care of our saluation. Man is able to do nothing, but thou art able to do all things. We can find in our harts to follow our senses which are so oft deceiued, and yet we doubt of thée O God which canst neither deceiue, nor be deceiued. O how great is our vnthankfulnesse and ignorance? Alas how man is blinded of his owne sin: But thou O Christ through the pitifulnes and compassion of

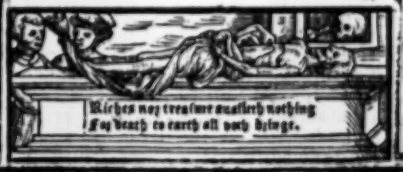


Nor state, no might, young nor old, To resist death can be bold.



of thy Father, art appointed as a guide in this our blindneſſe, and as a Schoolemaiſter to our rudeneſſe: yet notwithſtanding, the greeuouſeſt inconuenience in this blindneſſe and ignorance is, that trembling and ſtaggering ſtill from time to time, either we conceiue not the excellent and moſt wholeſome precepts of our good Schoolemaiſter, or elſe wee ſtand wauering and doubting of the truth of them. Blind wretch, how wilt thou ſcape the vengeance that is prepared for thée, if thou ſhrinke away from him, ſéeing thou neither knoweſt the way thy ſelfe, nor beléeueſt him that sheweth it thee?

O Chriſt which art the pure and euerlaſting truth, vouchſafe to ſhed thy ſelfe ſo into our hearts, that as thou and all thy ſaynges are moſt true, ſo we may take them for more certaine then the thinges which we ſée with our eyes, or





The Iudges wife.

Madame my Iuſtices
bidde I am come to
end thy life.



The Lawyers wife.

Beware thy huſ-
bands gone, beware
thou not with paine.



The Gentlewoman.

Gentle blaue and fine: Daunce after my line.



Aldermans wife.

Thou art clothed in ſcarlet: And yet am but my barlet.









or handle with our handes, which are but ſenſes of the body, that may and doe deceiue vs, notwithſtanding that the fooliſh & beaſtly fleſh doth truſt ſo much to them. Aſſwage and ſettle theſe motions of the fleſh, which driue vs from time to time, to the altering of the thing that ought to be alwayes moſt firme, and faſt ſettled in our mindes.

Faith is a gift of thy inlightening (O Chriſt,) therefore ſhed it mercifully and bountifully, in ſuch wiſe into our harts, as theſe faultie eyes of ours may be inforced to behold it, euen loth, and vnwilling though they be. Lord I beléeue, but yet helpe thou mine vnbeliefe. Lord increaſe our faith, Amen.

A prayer for truſt in God.

The ground of mans decay was his truſting of himſelfe: and the beginning of his riſing againe, was his

his diſtruſting of himſelfe, and his truſting to God.

O moſt excellent and ſingular wiſe guide, which leadeſt all them the rightſt and néreſt way to euerlaſting bleſſednes, which truſt thee truely, and vnfainedly: Graunt that as wee be blind, and weake in verie déede, we may alſo take our ſelues ſo to be, that wee take not vpō vs to ſhift for our ſelues: but let our loking be to ſée thée alone: & let our inabling of our ſelues be no further, but to deſire to followe thee going afore vs: to come to thee when thou calleſt vs: to obey thée as thou guideſt vs: and to betake our ſelues wholly vnto thée; that thou who onely knoweſt what way to go, mayeſt lead vs to the attainement of our deſires, that way which we would neuer haue ſet foote into of our owne accord, Amen.





Marchantes wife.
Haue I neuer ſo nice: I daunce after my deuile.





Citizens wife.
Trick and trim, put of your hoo: I am come to do you good.





Rychman wyfe.
Though thou haue siluer and golde, yet thou wilte [illegible]



Yong woman.
Fine & pretty ge waste. Com with me to bed

Christian

A prayer to be sayd for the feare of God.

GRaunt Lord, that being taught by thy commaundementes, I may serue thée with feare, and reioyce before thee with trembling, in all thinges standing in awe of thée, least thou happen to be angrie, and I perish out of the right way. For the feare of the Lord is the beginning of wisedome.

A prayer for loue towardes Christ.

THe ground of all happinesse, is to loue thee which art most excellently good: and the perfection of happinesse, is to be knit vnto thée which art most excellent good, so as we may become all one with thée, for that is the verie end of loue. Therfore do we begin our blessednesse here by louing thee, and





wee finish it in heauen by being knit vnto thee. O most louing Christ, would God wee were so farre in loue with thée, that being swallowed vp, and altogether consumed in thée, wée were one with thée, euen as thou and thy Father art one, so as we were no more our selues, but thou: nor any more men, but after a sorte Gods, as being all one thing with God, which is the highest and most perfect blessednesse. For God is loue: and hee that dwelleth in loue, dwelleth in God, and God in him.

Now therefore I am aliue, or rather not I, but Christ in me. To him therefore be all thankes and prayse for euer. Amen.

A prayer to be said for cleannesse of heart.

MOst mercifull Iesu Christ, who being made in the likenesse of sinfull flesh, hast borne our sinnes in thy





The Mayde.

Fresh, gallant & gay: all hault with mee away.



The Damosell.

Fine, proper, & neate: and all to but wormes meate.

bodie, to wipe away all our naughtines by thy death; and to make vs cleane, and newe creatures acceptable vnto God. Scoure vs from the spottes which we by our sinnes doe daply cast vpon the whitenesse that we haue gotten by thee: And when thou hast so cleansed vs, let thy grace maintaine vs still in the same cleannesse, that we may bee worthy to be called thine, both in profession and name. Lord cleanse me from my secret sinnes, and beare with thy seruant in his other sinnes, Amen.











ANOTHER.

A Cleane heart create in me O God, and renue a right spirite within my bowels. Let my heart be made vndefiled thorough thy inrighteousing, that I may not be put to shame. Amen.

A

A prayer for the obtaining of a ſound minde.

O Lorde Jeſu Chriſt, the light of all them that put their truſt in thee, and the only Phyſician of our ſoules: the light of minde which thou hadſt put into vs by creation, is dimmed, defaced, and in maner extinguiſhed by the fall of our firſt father Adam: and a horrible maime and diſorder is fallen vppon all the powers and ſenſes of our ſoules.

Our wit, reaſon, iudgement, diſcretion, vnderſtanding and wil, are vtterly corrupted, ſo as of our ſelues we can not ſée nor diſcerne any thing aright.

And when (thorough thine inlightning of vs) we attaine to the light of any truth, yet doth the ſtubbornes of our will rebell ſtill againſt it: in ſo much that we may ſay with thy prophet, that from the crowne of our head to the ſole









Shepheardes wife.
Be thou young or olde: Thou must enter into my fold.



Aged woman.
Welcome day neuer so long: At last commeth Euensong.



Christian

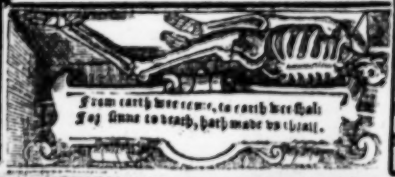
of our sute, there is not one sound part in vs. Wherefore make hast to helpe vs O Lord, least wee fal into a wilful lewd minde, and be cast into vtter darkenesse.

Create thou a pure heart in vs, and renue a right spirite in vs. Binde thou vp the sores of our soules, wash them with the wine of thy precious blood and annoint them with the oyle of thy holines. Repaire that heauenly Image which is defaced in vs thorough sinne and adorne it againe with thine owne righteousnesse; That we (being set in perfect state by thy meanes) may sing acceptable prayses euerlastingly to thee in thy holy Church.

A prayer to be said for newnesse of life.

VNto thee O Lord, doe I lift vp my hart: In thee my God doe I trust, let me not be put to shame.

Shein







Shew me thy wayes, and teach me thy pathes, lead me forth in thy righteousnesse, and guide me; for thou art my Saviour, in thee is my trust all the day long.

Teach mee thy way O Lorde, and guide me in the right path for feare of mine enemies.

A cleane heart create in me O God: and a right Spirite renewe within my bowels.

Thrust mee not out of thy sight O Lord: neither take thy spirit from me.

Give me againe the comfort of thy helpe: and strengthen mee with a principall Spirite.

Teach mee thy way O Lord: and I will walke in thy trueth.

Knit my heart vnto thee, that it may feare thy name: give thy servant strength, & save the son of thy handmaid.

Graunt me thy servant life: and I will









The Infant.

Lo, this little hart: I strike with my dart.



The Foole.

Of foolish and fond: I breake the bond.

will kéepe all thy sayings.

Make me to vnderstand the wayes of thy commandements: and I will talk of thy wonders.

Remoue from me the way of lying: and giue me thy law.

Set thy lawe (O Lord) and the way of thy statutes before mee: that I may euer kéepe them.

Giue mée vnderstanding, that I may obserue thy law, & kéepe it continually.

Lead mée forth in the pathes of thy commandements: for in them is my delight.

Incline my heart vnto thy testimonies: and not vnto couetousnesse.

Let not the foote of pride come neere me: nor the hand of sinne touch me.

Turne away mine eyes from vanitie: and quicken me in thy way.

Strengthen thy seruant in thy word: that I may feare thee.

Behold







Behold, I haue lusted for thy commandements: quicken me in thy righteousnesse.

Let thy mercie come vnto me (O Lord) let thy saving health light vpon me according to thy word.

A prayer for true mortification.

HE that will be readie in weightie matters to denie his own wil, and to be obedient to the will of God, the same had need to accustome himselfe to denie his desires in matters of lesse waight, & to exercise the mortification of his owne will in trifles. For, if that our affections by this daily custome bee not (as it were) halfe slaine, surely, surely, when the plunge shall come, we shall find the more to do. If we cannot watch with Christ one houre, as hee sayth to Peter, wee vndoubtedly can much lesse go to death with him. Wherefore, that







The Emperour.

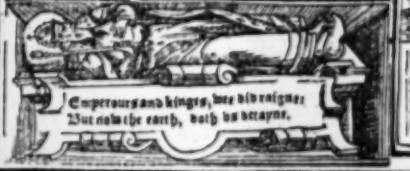
Of Monarchs Emperor Iam the conquerour.



The King.

Keisar or king: I must ther vring.





in great temptations, we may be readie to ſay with Chriſt: Not my will, but thine be done, (in that this commonly commeth not to paſſe, but where the roots of our luſts, by thy grace deare father, are almoſt rotten & rooted out by a daily deniall of that they deſire) I humbly beſéech thee for Chriſts ſake to help me herein. Firſt pardon me my cheriſhing, and as it were, watering of mine affections, obeying them in their deuiſes & ſuperfluous deſires: wherethrough in that they haue taken déepe roote, and are too lively in me, I ſecondly doe beſéech thée to pull them vp by the rootes out of my heart, and ſo henceforth to order mee, that I may continually accuſtome my ſelfe to weaken the principall roote, that they by rootes and branches may loſe all their power.

Grant mee (I beſéech thée) that thy grace may daily mortifie my concupiſcence



The Duke.

Duke though thou be: daunce after me.



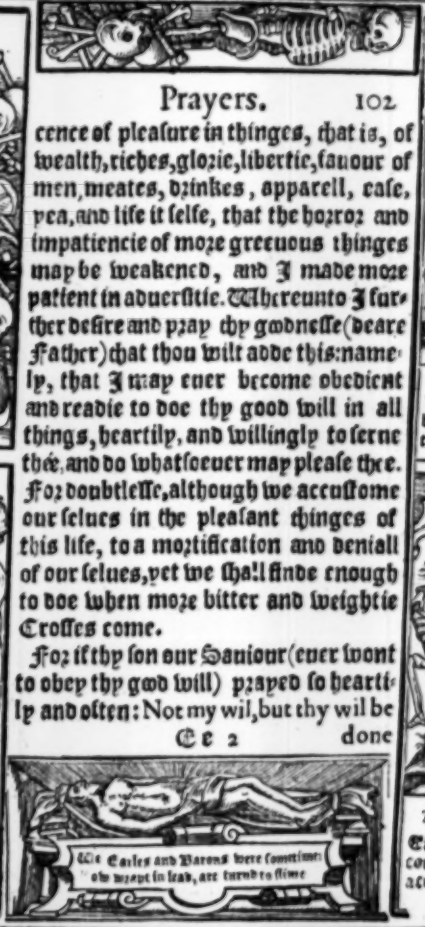
The Marquet.

Marques of late: marcht with thy mate.



cence of pleasure in thinges, that is, of wealth, riches, glorie, libertie, fauour of men, meates, drinkes, apparell, ease, pea, and life it selfe, that the horror and impatiencie of more greeuous thinges may be weakened, and I made more patient in aduersitie. Whereunto I further desire and pray thy goodnesse (deare Father) that thou wilt adde this: namely, that I may euer become obedient and readie to doe thy good will in all things, heartily, and willingly to serue thee, and do whatsoeuer may please thee. For doubtlesse, although we accustome our selues in the pleasant thinges of this life, to a mortification and denial of our selues, yet we shall finde enough to doe when more bitter and weightie Crosses come.

For if thy son our Sauiour (euer wont to obey thy good will) prayed so heartily and often: Not my wil, but thy wil be





The Archbishop.

Archb. Metropolite: thee & thy Iourney I visite.



The Bishop.

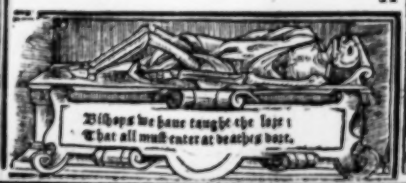
Bishop. Grame and old age weep ore my fold.

Christian

done, wherby he declareth himself to be verie man: how can it be but we, whole nature is corrupt not only in natiuitie, but in the rest of our whole life also, shal finde both our handes full, in great and grieuous temptations, wholly to resigne our selues vnto thée:

Grant therefore deare Father, for thy Christes sake, I most heartily beseech thée, thy grace and holy spirit to be effectuall in me, that dayly I may accustome my self to denie my will in more easie and pleasant thinges of this life; that when neede shall be, I may come vnto thee with a resigned will, alwaies steadfastly expecting thy mercie; and in the meane season, continually obeying thee, with readinesse and willingnes, doing whatsoeuer may most please thee, through Christ our Lord, which liueth and raigneth with thee and the holie Ghost world without end, Amen.

A





A prayer for continuance in ſeeking after Chriſt, by Saint Auguſtine.

O how great is the multitude of thy mercies, which thou haſt laid vp for them that feare thee! Thou haſt layd them vp, but as to keepe them: not to take them quite away, but to multiplie the ſame. Such thinges as are hidden, commonly are ſearched diligently, and once found are loued ardently. Our duetie towardes thée is not diminiſhed, but increaſeth more and more. Thy loue is not tranſitorie, but perpetuall. They that loue thée ware not cold, but hotte in their loue. Thy loue is not diſſolute. The memorie of thée is ſweéter then honey: to thinke of thee is more delectable then pleaſant meat. To ſpeake of thée is all fulnes, to knowe thee is perfect conſolation, to cleaue vnto thee is





The Doctor.

Doctor diuine at laſt: thy reading houre is paſt.



The Preacher.

Preach no more about: thy glaſſe is run out.



The Lord.

Come lozding: all: daunce at my call.



The Knight.

Goe hence sir knight: tis almost night.



Christian

eternall life, to be separate from thee is euerlasting death. Thou art a liuing fountain to them that know thee, a perpetuall foode to them that hunger after thée, thou art glozie to them that seeke thée, ioy to them that find thée. The smell of thée raised the dead, thy care healeth the sicke, thy light disperseth all mist, thy louing visitation expelleth all sozrow. No mourning is with thée, all griefe is far from thee, there is no beauinesse with thee, no pouertie where thou art, there is no necessitie, no difficultie in obtayning that good is. Darknesse, terroz, hell fire, is neuer there so much as named. No blindnes of night, outrage of tumults, no hunger oz thirst, cold, heat, oz penurie abideth with thée. No sickenesse of bodie, no cozruption of minde, no emulation oz contention, all ambition departeth from thee. There is no penfulnesse for the end, oz feare of death,

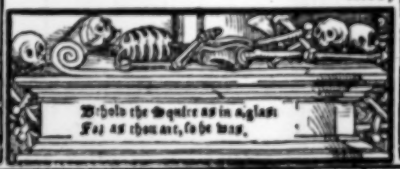






death, no trauaile of old age, no languishing diſeaſe. The motions or affections of the ayre and diuerſitie of times is not there known: for ſuch is the multitude of the mercies which thou haſt laid vp for them that feare thee, but doeſt accompliſh them in ſuch as hope in thée. O what a bleſſed laying vp is ý which bringeth perfection: for this laying vp is not loſing, but preſeruation which tendeth to perfection.

O glorious king how true are thy iudgementes iuſtified in themſelues, truely to be deſired aboue golde and pretious ſtone, ſweeter then the honie and the honie combe. O my life, my God, I beſéech thee in the name of our Redéemer thy onely begotten ſon, moſt mercifully graunt that I may obſerue and kéepe the ſame. For I know that in kéeping them ther is great reward. Oh my God, my glorie, thou lapeſt vp thy treaſure,





The Eſquire.

Eſquire thée braue: it bootes not to craue.



The gentleman.

Luſty, or ſad: Thou muſt bée had.



The Iudge.

Come on
sir ge: With
me to trudge.



The Iustice.

Sir Iustice
rule: come to
my assise.



Christian

sure, to make mee more desirous of it: thou hidest ỹ pretious stone, to increase the loue of it: thou dooſt prolong to giue it, that I might seeke it: thou makeſt as if thou heardeſt not my requeſt, that I might perseuere in requesting: to conclude, thou dooſt promise thy sauing health to them that intend to seeke it: and performest it in them that continue in seeking: which is manifeſt by Marie which sought thy sonne Christ in the sepulchre, or rather sought thée in Christ. She being as yet in darkeneſſe, thou didſt inlighten her, that thee might seeke thée: and in seeking, thou diddeſt expell darkeneſſe, that she might be constant in seeking.



She continued in hope, and hoped in continuance. And for that she continued in hope, thée inioyed the benefite of seeing thee. O happie and exceeding sight, O perfect ioy and fulfilled, O beauti-



Iudge and Iustice sentence haue: To lie as Captiues in the graue.



beautifull face and chearefull countenance, O blessed hope, and fortunate perseuerance: except she had hoped she had not continued: and except she had continued, shee had not receiued the benefite of hir hope.

In such sort therefore (O my God) thou art laid vp for them that feare thee, as thou maiest bee found of them that hope in thee. So thou doest prolong to be found of them that séeke thee, the sooner to approach to them that perseuer in séeking.

They that deferre to come vnto thee shall perish: but they that waite vpon thee shall not be confounded. They that feare thee, hope in thee: because thou art their helper and defender; for by feare wee haue accesse to thy loue. Thou art to bee feared as a Lord, and loued as a Father. Thy holy feare indureth, because it kéepeth them holy whom it doth




Sergeant at Law.
Leaue the lawes: heare my cause.


The Attorney.
Plead as thou list: within one thou must.



Mayor

Mayor I thee call: to my guild hall.



The Sheriffe.

Sheriffe, execution: I haue a commission.



possesse. Nothing is wanting to them that feare thee, because thine eyes are ouer them, and thy eares are ready vnto their prayers.

O my mercy and my refuge, my deliuerer and defender, so giue me feare, as also I may loue: so put me in feare, as thou increase also the desire of thee: and so make mee one of those that feare and keepe thy commandements, that by the obedience of thy feare, I may intoy the feare of thy loue, *Amen.*



A prayer for spirituall ioy.



LOrd Iesu, the Redeemer and comforter of mankinde, which hast by thy holie Spirit prepared far greater pleasures then the world knoweth of, for such as refuse the false pleasures of this World for thy sake, tempering the troubles of this life, with inwarde and secret



The Mayors & Sheriffs do passe with their Mace and others them in place succeed.

secret solaces, and after a sort renuing from time to time a certain foretaste of the blessednesse to come; to the intent that being cheared and refreshed, we should come running to thee with gladder hearts:

I beseech thee grant that the annointing of thy holy Spirit may often driue from me all troublesomnesse of aduersities, and cheare vp my minde with healthful gladnes, euen as he anointed thee with the oyle of gladnesse aboue thy fellows, in respect of thy humane nature when thou wast here vpon earth, which liuest and raignest with the Father & the same holy Spirit for euer and euer, Amen.





The Battle.

Come Battle, no battle with me that preuail.



The Constable.

Constable I arrest to my ward be prest.

A prayer to be sayd in the time of sickenesse.

MOst mercifull Redeemer, thou art alwaies mercifull, who art







The Physitian.
By thy water I vnderstand thou must away with me.



The Astronomer.
Looke not so hie: lowe thou must lie.

alwaies the saviour, whether thou doest send health or sickenes, wealth or aduersitie, ioie or sorrowe. For it is of great mercy, when by outward afflictions, as it were by bitter, but yet wholsome medicines, thou dost heale the inward diseases of the soule: and by temporarie troubles, which do last but for a short time, dost prepare vs to eternall ioyes which indure for euer.

And thy selfe O gratious Sauiour, passing into thy glory through the greatest afflictions of this world, hast troden out to vs by thy steps, the way to true and perfect felicity: in the which no humble and true seruant ought either to disdaine or to shrinke to followe after his Lord and maister so going before him.

But forasmuch as without thee wee can doe nothing that good is, I beseech thee to indue mee with thy heauenlie grace, that I may take vp willingly & obe-





obediently this Croſſe which thou haſt appointed vnto mee, and followe after thée: and that I may drinke of, as it were, this medicinable cup, though bitter vnto the fleſh, which thou, the heauenly Phyſician doſt offer vnto me, patiently without grudging or murmuring againſt thee: And that I may with thy faithfull ſeruant Iob, and with vnſained lippes, and heart ſay; The Lord hath giuen, the Lord hath taken away: as it hath pleaſed the Lorde, ſo is it come to paſſe. Bleſſed be the name of the Lord.

For if I haue receiued gladly youth, health, riches, honour, and ioye at thy hands O Lorde: why ſhould I refuſe patiently to take age, ſickeneſſe, aduerſity and ſorrow at thy hands alſo? Theſe thinges be indéede very grieuous vnto fraile nature and fleſh: but thou my Lord, though moſt perfectly innocent,




The Herauld.

Herald in thy chiefe braue graſſe in Turene ſtyle.


Sergeant at Armes.

Sergeant ſtrike thou boyſtrous glaiue muſt ſtrike.



Trumpetter.

Trumpeter giue
ſound: all muſt
to the ground.



The Purſeuant.

Goſſion by meſ
ſage, to come
bout daggage.



infinitely haſt ſuffered more grieuous thinges for me, who haue ſo ofte deſerued hell. But yet thou knowest the frailty of our humane condition and nature; wherfore I beſeech thee, as thou powrest ſharpe wine into our wounds to bite awaie the corruption of our ſinnes, ſo after the example of the merciſull Samaritane, ſet forth in thy holy Goſpell, to reſemble thy ſelfe, and vnto the ſharpe wine of thy correction, adde the ſoppling oyle of thy merciſull comfort: whereby I may bee able to ſuffer thinges which otherwiſe are intolerable vnto me.

And if it bee thy pleaſure to increaſe ſorrow vpon me, increaſe alſo thy grace and gift of patience in mee, and turne theſe worldly and bodilie afflictions to the profite of my ſoule, by my acknowledging of thy iuſtice in puniſhing mee worthily, and thy mercie in correcting me gratiouſly, euen like as a Father, bath







hath pittie vpon his children when hee beateth them; and by my submitting of my owne wil vnto thy holie wil, and patiently taking of this thy proouing and trying of me whether I loue thée or no, I may offer the sacrifice of obedience which is acceptable vnto thee.

And when thy Fatherly pittie shall be contented with thy méeke chastising of me, then I beseech thée send calme after this tempest: quietnesse after this trouble: and ioy after this sorrow: that I may render thanks vnto thée for double causes, both that thou hast first corrected and amended mee an vnprofitable seruant, and afterward hast taken away the bitternesse of affliction with the softnesse of thy comfort. In the one, hauing regard of necessitie, in the other, not forgetting my infirmitie, and in both, as in all thinges, alwayes remembring thy mercie, vnto the which







The Drumme.

Drómer call to mynd all old prómýses



The Fife.

Fife see thou play to lead them the way.







The Captaine.

Captain march with me thy captain I must be.



The Souldier.

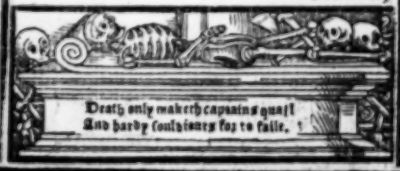
Souldier haue a courage to thy long voiage.

Christian

I do cõmend and betake my selfe both bodie and soule, now and for euer. Vnto thee with the father and the holy ghost, one God of most excellent Maiestie, be all prayse, honor, and thanksgiuing, for euer and euer, Amen.

ANOTHER.

LOrd Iesu the onelie health of them that liue, and the onely life of them that die: I yeelde and giue ouer my selfe wholly to thy most holy will, whether it please thee that this silly soule shall abide any longer in the lodge of my bodie to serue thee, or that thou wilte haue it to departe out of this world. For insomuch as I am sure that the thinge which is committed to thy mercie cannot perishe, I will willingly put off this fraile and wretched flesh of mine, verelie in hope of the resurrection,



rection, which ſhall render it to mee in farre better plight. I beſeech thee ſtrengthen my ſoule with thy grace againſt all temptations: and againſt all Sathans aſſaultes, gard me with the ſhielde of thy mercie, whereby thou madeſt all thy Martyrs inuincible in olde time, againſte all horrible torments and cruell kindes of death. I ſee there is no defence in my ſelfe: all my truſt is in thy vnſpeakeable goodneſſe. I haue no deſerte nor good workes at all to alledge before thee: But as for euill workes, I haue alaſſe too many of them. Neuertheleſſe, my hope is that I ſhal bee reckoned in the number of the righteous, by meanes of thy righteouſneſſe.



The Merchant.

Of riches craft nor trade, Can me perſwade.



The Citizen.

Of Towne and Cittie I haue no pitty.

For my ſake waſt thou borne, for my ſake diddeſt thou thirſt, for my ſake waſt thou hungrie, for my ſake diddeſt thou teach, for my ſake diddeſt thou

pray, for my ſake diddeſt thou faſt, for my ſake diddeſt thou perform the great number of good workes in this life, for my ſake diddeſt thou ſuffer ſo manie bitter pangs, and for my ſake didſt thou giue ouer thy pretious life to the death.

Let the thinges profite mee which thou haſt giuen me of thine owne free will, thou (I ſay) which haſte giuen thy ſelfe wholly for mee. Let thy bloud waſh away the ſpottes of my ſinnes. Let thy righteouſneſſe hide mine vnrighteouſneſſe. Let thy deſeruings cōmende me to the ſouerayigne iudge. As my griefe and diſeaſe increaſe, ſo increaſe thou thy grace. Let not my faith wauer. Let not my hope ſtagger. Let not my charitie waxe colde. Let not my humane infirmitie bee caſt downe with the dread of death. But euen when death ſhall haue cloſed the eyes of my bodie, let the eyes of my minde



The Compoſitor.
Leaue ſetting thy page: ſpend the time age.



The Preſſeman.
Let printing lay: and come away.



mind look ſtill vpon thee without wauering aſide. And when it ſhall haue bereft mee of the vſe of my tongue, let my heart crie ſtedfaſtlie ſtill vnto thee, Into thy hands I commit my ſpirit, for thou haſt redeemed me, &c. To whom bee honour and prayſe world without end, *Amen.*



The Victimes.
Thy ſtiuer nor golde from death can ſpare, wt̃ſpeake.

A Prayer to be ſayde in the plague time.

IT is no maruelle O moſt righteous Father, that the elementes of this worlde are fierce againſt vs, ſometime with earthquakes, ſometime with tempeſts and lightenings, ſometime with ouerflowing of Seas and Riuers, ſometime with peſtilent concourſes of the heauenlie lightes, and ſometime with corruption of the infected aire: for wee do commonly abuſe thy giftes.



The aged man.
Wyth life I muſt be bolde, with the that liueſt ſtyll.



Death takes no bribe of wealthe
Death ſuperb not long health.

Wee acknowledge that euen in this case also the creatures serue and obeie their Creator, whose commandements we neglect so oftentimes. Also wee acknowledge thy Fatherly nurturing of vs, whereby thou callest vs back from the trust of this world with gentle correction, and drawest vs to the desire of the euerlasting life.

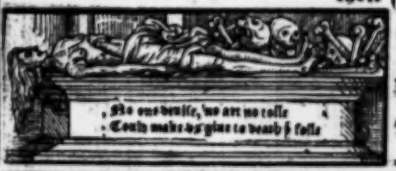
We humblie beseech thee to remember thy mercie euen in thy wrath, and fauorably to withdraw the afflictions which thou hast laid vpon vs in thy displeasure. The infection of the plague shall do vs no great harme, if we withdraw our selues from the infection of sinne. But both those things are of thy gifte O Father of mercie: namely, as well to haue our mindes free from the poison of sinne, as to haue our bodies safe from the infection of the plague. Such as haue fastened the Anchour of



The Artificer.
No compas or art: can cause me depart.



The Husband man.
Labour no more: For I haue store.







their hope in this life, are wont in their perils to flie for remeddie to such shiftes as these: namely som to certaine saints, as to S. Rooke, or S. Anthonie: And some to the pernicious Art of witchcraft. But we, who are fully persuaded that no man can escape thy hand, beleeue there is no such safetie as to resort to thy selfe, and to flie from thy iustice to thy mercie, as to the surest and safest sanctuarie that can bee, for as much as thou neuer forsakest them that put their trust in thy goodnes: vnder whose protection euen they that die are safe.

A Prayer for health both of body and minde.

DOubtlesse, the onelie true health is to bee found in that part which is chiefest in vs, and likest vnto thee (O Lord) that is to say, to haue the soule al-





lied and knitte vnto thée as neere as is possible, by loving and worshipping of thée which art our only welfare.

But forsomuch as the same is annexed to the bodie, it fælech the affections thereof, and is moued by them. As for sawes and medecines they do good when thou listest: but they be superfluous and to no purpose, if thou list not to worke by them: Thou I say, which art the founder of them, and of all naturall things.

Thine onelie will is the cause of life and death, and of health and sicknesse, which thou layest vpon vs, most commonly to chastice, and bridle this body of ours, which rusheth forth into vnruly lasciuiousnesse in all things, like an vnwieldy and vnbridled beast, ouerwhelming vs with forgetfulnes of the true health, when it groweth too strong and ouerlustie. But thou O Father graunt vs so to

The Shepheard.
leaue thy sheep and with me crepe.

The Foole.
Of foolish and fond I breake the bond.

to be whole in bodie: as our mindes may also be whole and sound. Or if it be not for our benefit to haue healthe of body, at least wise giue vs a healthie minde, and send vs power and strength to bear our sickenes, that the griefe and weaknes of ỹ bodie, appeare not in the soule. Amen.

A prayer in affliction or aduersitie.

MOst mercifull Redeemer, which art alwaies full of compassion, thou arte alwaies our preseruer, whether thou lend vs aduersitie or prosperitie. For great is thy mercie, and compassion, in that thou healest the inward man by outward afflictions as it were by bitter medicines, and preparest vs to euerlasting ioyes by temporall troubles. And for as much as thou thy selfe hast traced vs out this true way to felicitie





The Begger:
Begging is done: For I am comē.



The Begger.
Thine I am still: For I dying rest.

citie by thine owne swetteppes: graunt that I may patiently and obediently drinke this cuppe, which thou reachest vnto me.

Grieuous indeede are these thinges vnto my nature, but yet hast thou suffered greeuouser thinges for me: and I haue deserued farre greeuouser things, for I haue deserued hell fire. Notwithstanding thou knowest the frailetie of mans state, and therefore like the mercifull Samaritane, thou powrest wine into our woundes, which maketh our vices to smarte: but yet thou allaiest it with the oile of thy comfort, to the ende we should indure the things which else would bee intolerable. If thou thinke méete to increase our griefes, increase thou also the gift of patience: I graunt that these afflictions may turne mee to the amendement of my misdeedes. For if thy Fatherlie louing kindnes thinke



Of youth: Yong and olde, Come to my folde.



Of Infamy. Fearenotme though I grisslie bee.







this thy chastising of me to be sufficient
let this storme passe into calme weather,
that I may thanke thee in both respects,
as well for that thou hast amended
thine vnprofitable seruant by gentle-
nesse, as also for that thou hast put a-
way the bitternesse of my affliction by
the sweetnesse of thy comfort: hauing in
the one case respect of necessitie, and in
the other being mindefull of our infir-
mities. To thee therefore be prayse and
thankes for euer, Amen.



The Empresse.
Empresse
though thou be
Thou must a-
way with me.



A prayer vpon the minding of death.

What doe we dayly al our life long,
but heape sinne vpon sinne? and
lode wickednesse vpon wickednesse: so
as euerie day becomes worse then o-
ther, by increasing the number of our
offences, and the wrath that is due for



The Queene.
Queene also
thou dost set,
as I am, so
shalt thou be.





The Prince.
Princes of the earth, content you I am your mate.



The Dutchesse.
Dutches & princes: death daily commices.

them. But bee wee once escaped out of the prison of this body, and received into thy companie O Lord God, we shall be quite out of doubt of the immortality of our Salvation: sickneſſe, penurie, and paine shall not come at vs; no nor yet the vices of the mind: for all those things are farre off from heauen.

O Father, giue vs the light of faith, that wee may not stumble in the things that are most true. Giue vs the loue of thee, wherthrough we come thither: stablish our faith with charitie, & increase our charity with hope: which vnderpropped, strengthened, and holdeth vs vp in doing the works of godlineſſe. And forasmuch as our watching and warding here, and our warefare which is ordained for great reward, are finished by death, and wee cannot tell when that shall come: ỹ which knowest all things call mee hence at such time, as may be most



All that late in the highest seates
Are laid here now for wormes meate.





moſt for my behoſe to depart out of this life, through Jeſus Chriſt our Lord, Amē.

A prayer, in daunger of death.

MOſt merciſull Sauiour, inlighten mine eyes, that I may neuer fall aſlepe in death, leaſt mine enemie ſay, I haue preuailed againſt him. They that perſecute me will bee glad if I fall: but I haue faſtened my hope in thy mercie. Enter not into iudgement with thy ſeruant: for no man liuing ſhall be iuſtified in thy ſight. I will loke before me at the Lord who is alwayes in my ſight: for he is at my right hand, to kepe me that I be not moued. My heart is glad, and my tongue reioyceth, and moreouer my fleſh ſhall reſt in hope.

A prayer for good ſucceſſe, and for the direction of Chriſt in all our doings.

O God, and Lord Jeſus Chriſt, thou knoweſt, yea and thou haſt taught









Barnacle bran,
and bigh Parare
up ſtiff to die.



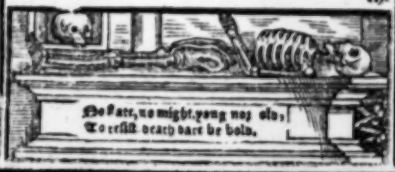
The Lady.

Ladyes gaye ſleeue
To you I bee re-
queue.

Chriſtian

vs, howe greate mans weakeneſſ
is, or rather how vnable hée is to do
any thing without thée. If hee truſt to
himſelfe, hée muſt néedes fall headlong
into a thouſand miſchiefes. O deare Fa-
ther, pitie thy childes infirmitie, be mer-
cifull and fauorable vnto mee, that I
may ſée the true good thinges through
thine inlightning, haue a longing to
them through thine incouraging, and
attaine to them through thy guiding; &
vtterly diſtruſting my ſelfe, may giue
ouer, and betake me al wholly vnto thee
alone.

Thou haſt made me a man, of body
earthly, tranſitorie, and mortall: but of
ſoule, heauenly, firme, and immortall.
Thou haſt indued mee with a minde,
that is to ſay, with vnderſtanding, rea-
ſon, and iudgement, whereby to con-
ceiue the ſouereigne goodneſſe, which is
euen thou thy ſelfe O God. And vpon
thy



No ſtate, no might, young nor old,
To reſiſt death bare be bold.





the knowing of it, to bee in loue with it: and by loning of it, to bee knit vnto it, and to be made all one with it, and so consequently, to become immortall, and blessed.

But I (wretch that I am,) neglecting so great a benefite, doe incline to the lustes of the flesshe, and spend all the powers of my minde about things that are most vile. I ouerwhelme my selfe with earth: wherethrough, of heauenly, I become earthly; and of Godlike, beastlike. Yet doest thou not faile me, nor forsake me O my God. For thou hast called me to the partnership of thy kingdome. Thou of thy free goodnesse, hast washed mee with water thorough faith in the name of thy Sonne Iesus Christ: to whom be prayse and thanks, with thee, for that so great and vnspeakeable benefit. Nether stayest thou there: but thou doest also offer me thy







The Gentlewoma

Gentles haue an ſiers Dance after my liar.

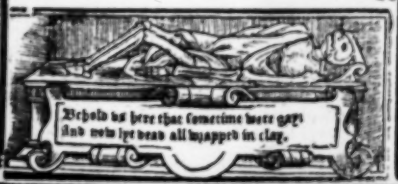


Ardermans wife.

Thou art clothed in Skarlet: and yet art but my barlet.

Chriſtian

light almoſt euerie minute, to the intent I ſhould ſée thée: and thou letteſt my hart on fire, to the intent I ſhould loue thée. But I vnhappie wight do faile my ſelf, I ſéele and perceiue no more then if I were deaf, blind, or a ſtone. Like a thãkleſſe wretch, I diſe not theſe ſo great benefits, but deſpiſe them. I like better of the baſe thinges that ſhall periſh: in them am I buſie, about thẽ am I wholly occupied. Thou leadeſt me one way, and I ſhrinke aſide another way. Thou reacheſt mee thy hand, and I refuſe it. Thou draweſt me, and I dragge backe. Now and then I enter into the way, & by & by I looke backe againe, and either ceaſe quite and cleane, or els fall to loytering and lingring. O my God, waken me, quicken me vp, ſuffer me not to lye wallowing ſtill in the myre, ſtrengthen me againſt naughtie cuſtome, inbolden me to deſpiſe thinges that are to be



Behold as here that ſometime were gay: And now lye dead all wrapped in clay.



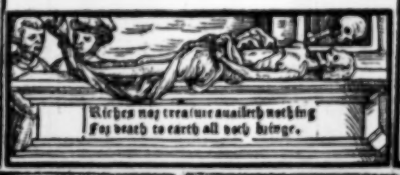


be despised, giue me power to tread vile things vnder my feete, and cause mee to set my minde vpon the highest, excellentest, and best things.

Giue me grace O God to harken to thy calling and to follow thy guiding. For thou leadest vs to store of all good things: thou offerest thy selfe and al thy goods: giue vs grace to receiue them. Thou shewest vs the way to most singular benefites: suffer vs not to turne head vntill we haue taken possession of them.

Giue vs constancie and steadinesse of purpose, that our thoughtes may not be fleeting, fond, and vneffectuall, but that we may performe all thinges with an vnmoueable minde, to the glorie of thy holy name thorough Jesus Christ our Lord, Amen.

A





Marchantes wife.
Braue & neuer so nice: daunce after my deuise



Citizens wife.
Trick and trim, put of your hoot I am come to do you good.



Richmans wife.
Though thou haue siluer and golde
yet thou within
art poore.



Yong woman
Fine & pretty
the wast Com
with me in hast

Christian

A prayer to be sayd against temptation.

THis weake and feeble fortresse of ours is assaulted continually with innumerable enemies and engines: but yet if it please thee O Saviour Christ to fortifie it but with thy only strength, it shall abide invincible.

Thou thy selfe hast beene tempted, to the intent thou shouldest haue skill to pittie and relieue such as are tempted. Thou hast had experience of the dartes that are throwne at vs: and though thou wast not touched with the frailtie of our sinfulnesse, yet art thou not ignorant of it. Wherefore (if it may please thee) suffer vs not to be assailed: Because the daunger is very great that we shall be overthrowne. Or if it seeme good to thy most rightfull will, that wee shal needs come to the incounter, strengthen thou vs





vs from aboue, arme thou vs with thy holy spirit, incourage thou vs with thy presence, and let euerie of vs feele the effectuall working of that helpe which thou diddest warrant to thine Apostle, when thou toldest him that thy grace sufficed him, and that the mightinesse of thy power vttereth it selfe in our weaknes. We haue no strength of our selues, and therefore we would faine shun that battaile as much as wee can, but yet in such wise, as we submit our wils to thy will, looking to be defended alonely by thy power and prouidence.

Wherefore wee beseech thee goe not from the helme of this brittle ship, that is tossed in the waues of the manifolde temptations, and afflictions of this world, vntill thou haue brought it to the quiet and safe hauen of thine eternall and blessed kingdome in Heauen, Amen.





The Mayd.
Fresh galant, & gay: All must with mee away.



The Damosell.
Fine, proper, & neate: and all is but wormes meate.



Farmers wife.
Ceaseth yt labo,
& pain: for I am
thi riches & gain



Husbandmans wife.
Coyle no more
I say: For hence
you must away

Christian,

A Prayer to be sayde against the World.

O With what sleights this iugling world beguileth our feeble and dim eyes? O how gay glitterings of things it sheweth afarre off, that they might seeme great and worth the having, whereas indeed they be but small, emptie, and to bee despised: that the things might seeme terrible which are but trifles: that the things might seeme to be shunned, which are conuenient to be sought and attained to.

It calleth, allureth, inticeth, and flattereth: And if that wil not serue, it scareth, threatneth, and vexeth. O most bright light of Gods truth, scatter and rid away these misty clouds at once, and therewithall inlighten our wittes, that wee may not eschue anie other things, then such as are against thee. For (to speake

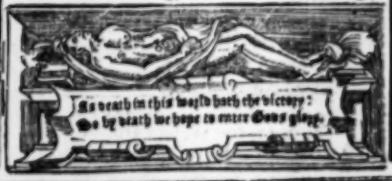






(speake flatly) these onely are the thinges that are noysome and hurtfull vnto vs: Nor insue, or séeke after any other thinges, then such as are substantiall, great, and beautifull indéede; Namely euen thee, the onely, continual, and euerlasting fountaine of all goodnesse and blessednesse.

All flesh is grasse, and all the glorie thereof is as the flower of the field. The grasse withereth away, and the flower vadeth, because the breath of the Lord hath blowne vpon it. O how swiftly doe all thinges fly away, and leaue no print of them behinde them, but wearines and griefe: they yéelo no fruite at all. Looke, how little they haue profited them that were before vs: as little will they profite vs that are present, or them that are to come. Such as that part of our life hath béene which is forespent, such will the residue bée, or rather much worse





Countriwoman.
Away with butter and cheese: For thy life thou must leese.



The Nurse.
Giue sucke no more: For I am at the doze.

through default of age. Not that God created it such, but we (through our own folly) do conuert it to ill vses.

Deliuer vs therfore from vanitie, O Lord God, and giue vs steadfastnesse in seeking thy trueth, and in sticking to it, so as we may set our whole mindes vpon thy righteousnesse, & toy in nothing but in thée, & thy son Iesus Christ our Lord, Amen.



Shepheardes wife
Be thou young or olde: Thou must enter into my fold.



Aged woman.
Be the day neuer so long: At last commeth Euensong.

A prayer against the flesh.

O Sauiour of mankinde, wee feele (alas to our great griefs wee feele) that our spirite is clogged with the flesh, a reasonable thing, with a brutish and filthie thing. While man was in innocencie, reason made the spirit a soueraigne: but now the sinfulnesse that we haue receiued by inheritance from our first Parents, hath matched the rebellious flesh against her superiour and ruler







ler the minde. And the more gentlenesse that is vsed towardes this most vnkinde and leud bondseruant the bodie: so much the worse and more wicked doth it become. If we follow it, it caryeth vs into destruction, turning vs away from God, to her owne earthlinesse and rottennes. O how vnseemely an incounter is this, wherein the flesh being matched against the Spirite (that is to say, the bondslaue against his Lorde) striueth with him for victorie and preheminence: sometime getting the vpper hand, so as his maister is not able erewhiles to represse his bouldnesse, malapertnesse, and lustinesse: because he bare with him too long, and too often.

But thou O Lord Christ, to whom all power is giuen both in heauen and earth, which camest to vndoe the workes of the diuell, which onely art able to make the thing cleane which is conceiued











The Creple.
Be thou poore or riche, thou must with me departed.



The poore woman.
Bee thou neuer so poore: Thou must enter at my doore.



The Infans.

Lo, this little dart: I strike with my dart.



The Foole.

Of foolish and loud: I breake the bond.

Christian

ned of vncleane sede: Reforme our vnderstanding, and will: Cleanse our hearts: Circumcise our mindes: Wash our soules: Stablish thy free and mighty spirit in vs: Subdue vs wholly to thy good pleasure: And restore vs that state by thy goodnesse, which wee haue lost through our owne naughtinesse, so as our flesh may bee in subiection to the spirite, and our affections be made obedient to right and vncorrupted reason: Or at least wise, that although the flesh rebell, and fight against the spirite, yet the power of the mind may be so strong, and the strength of our reason so mighty through thy grace, as they may get the vpper hand in all incounters, and finally ouercome all assaultes, to the praise of the working of thy holy spirite, Amen.



No Arte, no might, pomp nor olde,
To resist death dare be bold.

A Prayer to be ſayd againſt the diuell.

IEſus Chriſt, our Lord God, our ſhield our forte, our ſtrong rock, our onely defence, thou knoweſt, and it greeueth vs to feele, with how great force, and perilous policy, that old enimy of ours the wily ſerpent, that beguiled our firſt parents in paradiſe, the roaring Lyon, goeth about night and day, ſeeking whom he may deuoure. That deſtroier waſter, and accuſer of the Saints, the diuell, cõmeth vpon vs to aſſaile vs: thou knoweſt how ſmal, or rather no power at al we haue of our ſelues to withſtand him; ſo that vnleſſe thou ſuccour vs, he will eaſily deceiue vs by his craftineſs, ouerthrowe vs by his mightineſſe, and rende vs in peeces by his cruelte. But we know that if thou do but ſhewe thy ſelfe to him aloof, thou ſhalt driue him away with thine only looke. For thou haſt





The Emperor.
I Monarch I Empetor I am the conquetor.



The King.
Reſſar or king: I muſt thee bring.





haſt ouercome him by thy death, thou haſt bound him, diſarmed him, & ſpoiled his houſe, thou haſt bereft him of all Lordſhip & power, thou haſt cruſhed his head, thou haſt caſt down his throne and diſpoſſeſſed him of his kingdome, thou haſt led away captiuity captiue, thou haſt cancelled the obligation that hee had of ours, and nayled it to thy Croſſe: and finally, thou haſt triumphed ouer him in our nature, to our benefite and behoofe.

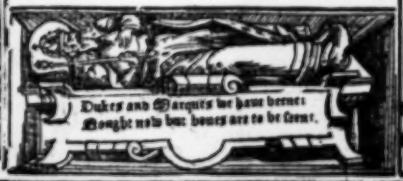


The Duke.
Duke though thou be: daunce after me.

Wee therefore, being weake, feeble, naked, vnarmed, vnskillfull, ignorant, and of no forecaſt (but yet thy members thorough thy grace) beſeeche thee which art ſtrong, almightie, only wiſe and prudẽt, vouchſafe to defend, maintayne, and preſerue vs continuallie from that mercileſſe Dragon. Be thou our eye, our eare, our hand, our loades man, guide, and captaine. Set thy ſelfe in



The Marques.
Marques of late: march to thy mate.





The Baron.

Barons of Ha bilitie: ſweare to my fealtie.

In our defence againſt this our vnappeaſeable aduerſarie: diſappoint his practices, confound his deuiſes, break his bowe, knap aſunder his ſpeare, ouerthrowe his holdes, quench his fiery darts, put his armies to flight, and giue thy ſeruants the vpper hand of him, and his, or rather ouercome thou him and his, in vs and by vs.

Doe but aduance the ſtandard of thy croſſe in our hearts, and thou driueſt him out of the field. Vnder this banner dare we march boldly againſt him, aſſuring our ſelues by the power thereof thou wilt deliuer vs from the hands of our enemies, and of all that hate vs, ſo as wee may ſerue thee in holineſſe and righteouſneſſe all the dayes of our life. Which wee beſeech thee to graunt vs for thy mercies ſake, to the euerlaſting honor of thy moſt holy name, *Amen.*



The Viceont.

Earle or Viſcount: giue thy account.





The Archbishop.
Archb. Peterpolitethere? thy Diocesse I vnite.



The Bishop.
Bishops graue gold: are sharp of my tolde.







Christian

A Prayer to be sayd of women with child.

THy Wisedome and Power shine forth in all thy workes, O Lord: but yet much more greate, more manifest, and more wonderfull are they in the shaping of man. Of how small beginning dost thou make so marvellous a liuing thing? shedding a soule into it whose originall is from heauen, to the intent he should long to returne thither as into his countrie.

And, now that thou hast vouchsafed to make me as it were thy workehouse wherin to fashion so singular a worke, I most humbly and heartily thank thée, beséeching thée, that as thou hast giuen mee abilitie to conceiue, so thou wilt giue mée strength to the perfecting of the thing that is in breeding, that I may safelie both beare it, and bring it forth.

forth. Truely, thou Mercifull Father hadst of thine owne goodnes made this worke of childe-bearing easie: but our sinne hath made it sorrowfull, and full of danger.

O most gratious workeman, let thy pitifulnesse amend the thing which our sinfulnesse hath marred, and either abate my paine, that I may not haue need of so great strength, tendance, and cunning: or else increase my strength power, and courage, that I may bee able to ouercome all the paine of my trauell, Amen.



The Doctor.

Doctor beginne at last: thy reading houre is past.

A prayer to be said of such as be vnder the crosse.

HOw long wilt thou forget mee O Lord, for euer? how long wilt thou hide thy face from me?

How long shall I seeke comfort in my





The Preacher.

Preach no more about thy skalle is mine vse.

my soule, and finde sorrow in my heart day by day? mine eyes dazle for griefe.

Unto thee O Lord have I cryed: all the day long have I stretched out my handsvnto thee.

Wilt thou worke wonders among the dead, or shall the dead arise & praise thee? shall any man shew thy mercy in the graue, or thy truth in destruction?

Shall thy wonders bee knowen in the darke, or thy righteousnesse in the land of forgetfulnesse?

Why dost thou thrust back my soule O Lord, and hide thy face from me? no man is mindfull of thée in death: & who will praise thee in the graue?

Be still before God, O my soule: for my hope is in him: because hee is my Rock and my Sauiour, and I shall not be removed.

In God is my welfare & my glory: the rock of my strēgth, & my hope is in God.

Quick-



The Lord.

Come lordings all: daunce at my call.



The Knight.

Good sir the knight: it is almost night.







We Lords and Knights of late: Now lie in low estate.





Quicken me O Lord, for thy names sake: and for thy righteousnesse sake rid my soule out of trouble.

For I O Lord am thy seruant: I am thy Seruant and the Sonne of thy handmaid.

I will offer vnto thee the sacrifice of praise: and pay my vowes vnto thee in the sight of all the people, Amen.

A Praier for Gods goodnesse, and for continuance of the same.



I Yeelde thee thankes and praise (O Lord my God, for creating mee after thine own Image and likenes: For redéeming me with thy pretious blood: For admitting mee into the number of thy children by adoption, thorough the washing of holie Baptisme, and for fé-ding me with the sacrament of thy body and blood.





The Esquire.

Esquire the braue: it boots not to craue.



The gentleman.

Lusty, or sad: Thou must bee had.



The Iudge.

Come on iustice: With me to trudge



The Iustice.

Sir Iustice attend: come to my assist.

Christian

Also I giue thée prayse and thankes, for that thou, of thine infinite gratious goodnesse, hast patiently waited for my amendement, euen from the time of mine ignorant childhood, vnto this houre, notwithstanding that I ran loosely into innumerable vices.

I glorifie thee, and prayse thee for thy often ridding of mee from a number of troubles, distresses, calamities, and miseries: and for sauing me hitherto from the often deserued everlasting punishmentes and torments both of bodie and soule. I prayse thée and glorifie thée for thy mercifull giuing of mee health of bodie, soundnesse of limmes, quietnesse of times, and working of good thinges, with many other vertues.

My Lord God, I beséech thée of thy vnspeakable goodnesse, to make perfect the benefites, and good giftes which thou hast begunne in me. And whatsoeuer







ner miſliketh thee in me, put it awaie, and deliuer me frō all the troubles that are yet to come, and from all the iniquitie & naughtineſſe that I am wrapped in.

Diſpoſe, and order thou all my thoughts, words and déeds, according to thy will. Kéepe me at all times, and in all places whereſoeuer I goe, whether it bee in proſperitie or aduerſitie. And in the end bring mee to the deſired ioyes of the preſent beholding of thee Amen.



Sergeant at Law.
Leaue the lawes: & beare my cauſe.

A generall thankeſgiuing.

O GOD which excelleſt in all goodneſſe and wiſedome: O heauenly Father, which art full of mercy and clemencie: when I call to mind the works of thy hands, I cannot but wonder at thy great wiſedome, and infinite goodneſſe, which thou haſt ſhewed towards all





The Attorney.
Plead as thou liſt: with me thou muſt.

all thy creatures, especially towardes me: Not onely in that thou hast given me, being, moving, and life: but also in that (besides thine other infinite benefites which thou hast distributed in generall to all men in the world) thou hast bestowed so many particular benefites upon mee, as it is impossible for mée to rehearse them, yea or conceive them.

Thou hast vouchsafed to deliver mée by the light of thy gospel, from the darknes of error, and ignorance: or rather, to draw me out of the horrible doungeon of death and damnation, whereto I was condemned, in respect of the corruptnes of my nature; & so conveighed mee into the Kingdome of thy welbeloued Sonne, who hath given himselfe for my sinnes, according to thy good pleasure and everlasting ordinaunce. Also thou hast receiued me into thy Church among the number of thy children: thou hast



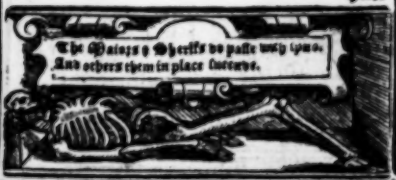
Mayor

Mayor I thee call: to my Guyld Hall.



The Sheriffe.

Sheriff or execution: I have a commission.







hast elected and chosen me through thy wonderfull prouidence, to be to the glorie of thy mercie. And thou hast inhonored me with the copartnership of the euerlasting inheritance of thy deare beloued sonne, to be of that royall Priesthood, which shall offer the sacrifices of eternall prayse and thankesgiuing to thy holy name in thy heauenly temple: now therfore according to Dauids saying, what shall I render to the Lord for all his benefites towards me? I know that all my life ought to bee consecrated to continuall thankesgiuing, to shewe forth (with his holie people and purchased possession) the mightie workes of him that hath called vs out of darkenesse to his wonderfull light. The cup of deliuerance ought not to departe out of my handes, nor the new songes therof out of my mouth.

But Lord, grant me the grace which





The Bailife.

Come Bailife, go bailie with me that preuaile.



The Constable.

Constable I ar reste to my ward be prest.



The Physitian.

By thy water, I doe see: thou must away with me.



The Astronomer.

Looke not so hie: lowe thou must lie.

Christian

thou didst shew heretofore to Dauid, a man according to thine own hart. Who treating of the same matter, and rehearsing the recordes of thy goodnesse, sayd, of a truth Lord, I am thy seruant, and the sonne of thy handmaid, thou hast broken my bonds asunder. I wil offer vnto thee the sacrifice of thankesgiuing and call vpon thy name. Euen so say I Lord of my selfe, and that by grace, I am thy seruant, I am thy seruant.

Thou hast broken my bonds, and preserued mee, and set me in safetie. Vnto thée O king of eternitie, immortall, and inuisible, euen vnto thée O God, who onely art good and onely wise, bee honor and glorie for euer thorough Iesus Christ thy Sonne our Lord, and onely Sauiour, Amen.

Here







Here beginneth the

Letanie and Suffrages.

GOd the Father of heauen, haue mercy vpon vs miserable sinners.

.O God the father of heauen, haue mercy, &c.

O God the Sonne Redéemer of the world, haue mercie vpon vs miserable sinners.

O God the son Redeemer, &c.

O God the holy Ghost, procéeding from the Father and the Sonne, haue mercie vpon vs miserable sinners.

O God the holy Ghost, &c.

O holy, blessed, and glorious Trinitie, three persons and one God, haue mercie vpon vs miserable sinners.

O holy, blessed, and glorious, &c.

Remember not Lord our offences, nor



The Kings ould.

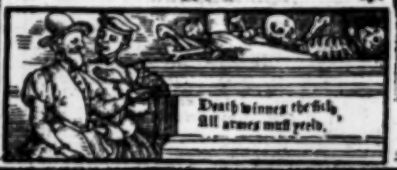
Deuise in thy fielde braue gests in greene fielde.



Sergeants at arms.

Sergeant be thou ready all gests must stay.





Death winnes the field, All armes must yeld.



Trumpetter.

Trumpeters sound: all mu to the ground.



The Lieutenant.

Goe soon by mes sage, to come out baggage



The Letanie.

the offences of our forefathers, neither take thou vengeance of our sins. Spare vs good Lord, spare thy people whome thou hast redeemed with thy most pretious blood, and be not angrie with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sin, from the craftes, and assaultes of the diuell, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine glorie, and hypocrisie, from enuie, hatred, and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From Fornication, and all other deadlie sinne, and from all the deceites of the world, the flesh, and the diuell.

Good Lord deliuer vs.

From





From lightening and tempeſtes, from plague, peſtilence, and famine, from battell, and murther, and from ſudden death.

Good Lord deliuer vs.

From all ſedition, and priuie conſpiracie, from all falſe doctrine and hereſie, from all hardnes of heart, and contempt of thy word and commandement.

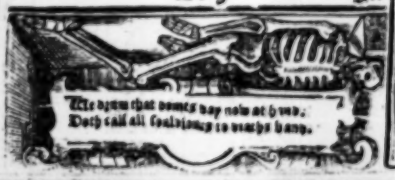
Good Lord deliuer vs.

By the myſterie of thy holy incarnation, by thy holy nativitie, and Circumciſion, by thy baptiſme, faſting, & temptation.

Good Lord deliuer vs.

By thine agonie, and bloudie ſweate, by thy croſſe, and paſſion, by thy pretious death, and buriall, by thy glorious reſurrection, and aſcenſion, and by the comming of the holy Ghoſt.

Good Lord deliuer vs.





The Drumme.

Drömer cal to
other alloys
ſtomyñ



The Fife.

Fife ſee thou
play: to leade
them the way.



The Captaine.

Captain march with me thy captain I must be.



The Souldier.

Souldier haue a courage to thy long voiage.

The Letanie.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs O Lord God, and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good lord.

That it may please thée to kéep & strengthen in true worshipping of thée, in righteousnesse, and holinesse of life, thy seruant Iames, our most gratious king, and gouernour.

We beseeeh thee, &c.

That it may please thée to rule his hart in thy faith, feare, and loue, and that hée may euermore haue affiance in thee, & euer séeke thy honour and glorie.

We beseech thee to heare, &c.

That



Death only maketh captaines quaile
And hardy soldiours for to faile.



That it may pleaſe thée to be his defender, and képer, giuing him the victorie ouer all his enemies.

We beſeech thee, &c.

That it may pleaſe thee to illuminate all Biſhops, Paſtors, and Miniſters of the Church, with true knowledge, and vnderſtanding of thy worde: And that both by their preaching and liuing, they may ſet it foorth, and ſhewe it accordingly.

We beſeech thee to heare,, &c.

That it may pleaſe thée to indue all the Lords of the Councel, and all the Nobilitie, with grace, wiſedome, and vnderſtanding.

We beſeech thee, &c.

That it may pleaſe thee to bleſſe, and kéepe the Magiſtrates, giuing them grace to execute Iuſtice, and to maintaine truth.

We beſeech thee to heare &c.

That



The Marchant

Neither craft nor trade, Can me perſwade.



The Citizen.

Of Towne and Cittie: I haue no pitty.





The Compositor

Leaue letting thy page: spent is thine age.



The Pressman.

Let printing lay: and come away.

The Letanie.

That it may please thee to blesse, and keepe all thy people.

We beseech thee, &c.

That it may please thée to giue to all nations, vnitie, peace, and concord.

We beseech thee to heare, &c.

That it may please thée to giue al thy people increase of grace, to heare méekelie thy word, and to receiue it with pure affection, and to bring forth the fruits of the spirit.

We beseech thee, &c.

That it may please thee to bring into the way of truth, all such as haue erred and are deceiued.

We beseech thee, &c.

That it may please thée to strengthen such as do stand, to comforte and helpe the weake hearted, to raise vp them that fall, and finally to beate downe Satan vnder our féet.

We beseech thee to heare, &c.

That







That it may pleaſe thee to ſuccour, helpe, and comfort, al that be in danger, neceſſitie, and tribulation.

We beſeech thee to heare, &c.

That it may pleaſe thee to preſerue all that trauaile by Land or by water, al women labouring with childe, all ſicke perſons, and yong children, and to ſhew thy pittie vpon all priſoners and Captiues.

We beſeech thee to heare, &c.

That it may pleaſe thée to defend and prouide for the fatherleſſe children and widowes, and all that be deſolate and oppreſſed.

We beſeech thee to heare, &c.

That it may pleaſe thee to haue mercie vpon all men.

We beſeech thee to heare,, &c.

That it may pleaſe thee to forgiue our enemies, perſecutors, and ſlanderers







The Richman.

Thy ſiluer nor gold from death can thee withholde.





The aged man.

By right I muſt be bolde: with the that liuèd ſo olde.



Death ſpares no bribe of wealth.
Death ſpareth not long health.



The Artificer.

No compas or art: can cause me depart.



The Husbandman.

Labour no more: For I have store.

rers and to turne their hearts.

We beseech thee, &c.

That it may please thee to giue and preserue to our vse the kindly frutes of the earth, so as in due time we may enioy them.

We beseech thee, &c.

That it may please thee to giue vs true repentance, to forgiue vs all our sinnes, negligences and ignorances, and to indue vs with the grace of thy holy spirit, to amend our liues according to thy holy word.

We beseech thee, &c.

Sonne of God, wee beseech thée to heare vs.

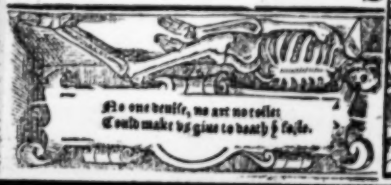
Sonne of God, we, &c.

O Lambe of God, that takest away the sinnes of the world.

Graunt vs thy peace.







No one deuise, no art no reede
Could make vs giue to death ſ eede.

O Lambe of God that takeſt away the ſinnes of the world.
Haue mercie vpon vs.
O Chriſt heare vs.
O Chriſt heare vs.
Lord haue mercie vpon vs.
Lord haue mercie vpon vs.
Chriſt haue mercie vpon vs.
Chriſt haue mercie vpon vs.
Lord haue mercie vpon vs.
Lord haue mercie vpon vs.
Our Father which art in, &c.
And lead vs not into temptation:
But deliuer vs from euill, Amen.

The Verſicle.

O Lord deale not with vs after our ſinnes,

Aunſwere.

Neither reward vs after our iniquities.



The Muſicians
Strike vp e
play: Daunce
Come away.



The Shepheard.

leaue thy ſhép and with me créepe.



The Foole.

Of foolish and fond I break the hand.

The Letanie.

Let vs pray.

O God, merciſull Father, that deſpiſeſt not the ſighing of a contrite hart, nor the deſire of ſuch as be ſorrowfull, mercifully aſſiſt our prayers that we make before thee, in all our troubles and aduerſities, whenſoeuer they oppreſſe vs: And graciouſly heare vs, that thoſe euilles which the craft, and ſubtiltie of the diuell, or man, worketh againſt vs, be brought to nought, and by the prouidence of thy goodneſſe they may be diſperſed: that we thy ſeruants (being hurt by no perſecutions) may euermore giue thanks vnto thee, in thy holy Church thorough Chriſt our Lord.

O Lord ariſe, helpe vs, and deliuer vs, for thy names ſake.

O God we haue heard with our eares, and our Fathers haue declared vnto vs, the noble workes that thou didſt in their daies, and in the old time before them.

O



Thou wilt, the ſimple, and euery begger muſt be by force compelled to obey vnto thee.











The Letanie. 131

O Lord, arise, helpe vs, and deliuer vs for thy honour.

Glorie be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, &c.

From our enemies defend vs O Christ.

Graciously look vpon our afflictions.

Pitifully behold the sorrowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably, with mercie heare our Prayers.

O Sonne of Dauid haue mercy on vs.

Both now and euer vouchsafe to heare vs O Christ.

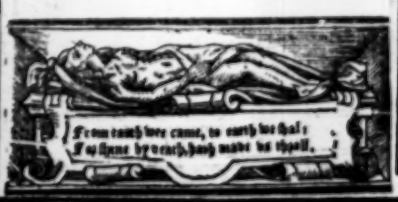
Graciously heare vs O Christ, graciously heare vs O Lord Christ.

O Lord let thy mercie be shewed vpon vs.

As we doe put our trust in thee.









Of youth.
Yong and olde:
Come to my
folde.



Of Infancy.
Feste not mi:
though I grin
ne bee.

The Letanie.

Let vs pray.

WE humbly beseech thée O Father, mercifully to looke vpõ our infirmities: and for the glorie of thy Names sake, turne from vs all those euills that wee most righteously haue deserued: And graunt that in all our troubles we may put our whole trust and confidence in thy mercie, and euermore serue thee, in holinesse, and pureness of living, to thy honour and glorie, through our onely mediator, and aduocate Iesus Christ our Lord, Amen.

A prayer for the Kings Maiestie.

O Lord our heauenly Father, high, and mightie, King of kings, Lord of Lordes, the onely ruler of Princes, which doest from thy throne behold all the dwellers vpon earth, most heartily wee beseech thee with thy fauour to behold





behold our moſt gratious ſoueraigne Lorde King Iames, and ſo repleniſh him with the grace of thy holy Spirit, that hee may alwayes incline to thy will, and walke in thy way. Indue him plentifully with heauenly gifts. Grant him in health, and wealth long to liue. Strength him, that hee may vanquiſh and ouercome all his enemies: And finally after this life, hee may attaine euerlaſting ioy and felicitie, through Ieſus Chriſt our Lord, Amen.



The Empreſſe.
Empreſſe thogh thou be:
Thou muſt away with me.



The Queene.
Queene alſo thou doeſt ſet,
as I am, ſo muſt thou be.

In the time of any common plague, or ſickeneſſe.

OAlmightie GOD, which in thy wrath, in the time of King Dauid, didſt ſlea with the plague of peſtilence threſcore and tenne thouſand, and yet remembring thy mercie didſt ſaue the reſt: Haue pittie vpon vs miſerable ſinners,



We that were of higheſt degree,
Yet death here makes, as ye doe ſee.



The Princes.
Princes of the earth, contemn you not your mate.



The Dutchesse.
Dutchesse princes: death daily commences.



The Letanie.

sinners, that now are visited with great sickenesse & mortalitie, that like as thou diddest then commaund thine Angell to cease from punishing: so it may please thee to withdraw from vs this plague, and grieuous sickenesse, through Iesus Christ our Lord, Amen.

A prayer of Chrysostome.

ALmighty God which hast giuen vs grace at this time with one accord to make our common supplications vnto thee, and doest promise that when two or three be gathered together in thy name, thou wilt grant their requestes: Fulfill now (O Lord) the desires, and petitions of thy seruantes, as may be most expedient for them: graunting vs in this world, knowledge of thy truth, and in the world to come, life euerlasting, Amen.

A







A prayer to be ſaid at the viſitation of the ſicke.

O Almightie and eternall GOD, the God of al mercie: many and diuers are thy chaſtiſements, by which thou calleſt vs vnto thée and thy ſon Chriſt. Eſpecially it is thy wonted clemencie, to tame our fleſh by ſundrie and ſore diſeaſes: to awake, and ſhake off our ſleep by dangerous infirmities: to admoniſh vs of our former wicked life, fraile of it ſelfe, by grieuous anguiſhes and torments, the meſſengers of death. Alſo by this thy Croſſe, thou puttеſt vs in minde of thy ſonne Chriſt his Croſſe: of his bloudie ſweate, and Paſſion: of the great, and laſt day of thy Judgement: toyfull to thine elect; to the reprobate, a Judgement day moſt horrible, O Lord, moſt horrible.



The Counteſſe.

Counteſſe of what you are: I ſtrike you with my dart



The Vicountеſſe.

Vicountes I do not ſpare: Foy of them I haue no care.





Vanquish hims and high Prepar thy self to die.



The Lady.

Ladyes gaye layre To you I doe re- ryse.

Christian

For almuch therefore (O Lord God) as we find this our poore brother, weakned with sickneſſe, imprisoned here in his bed, sustaining the rigor of thy punishment, and sharpnes of thy rod: whose conscience also, the feeling of his sinnes, and feare of death doth terrifie: Wee wretched sinners, yet thy creatures, and members of thy Church, being flesh and blood of corruptible flesh as well as hée, most humblie, and most hartilie pray, & beseech thy goodnesse, that thou wilt not shew thy rigorous Judgement vpon him as hee hath deserued: But rather cast thy eyes of mercie vpon him: Look on him, as on one whome thou hast redéemed: Giue him grace, and constancie of courage, that hée may peaceably, and patiently take this thy fatherly correction, submitting himselfe with all his heart, to thy good pleasure and will, who hast visited him.

Assist



No state, no might, young nor olde Terrible death dare be bolde.





Aſſiſt him in this his preſent daun-
ger, eſpecially if his conſcience, diſcoue-
red before his inwarde ſight, accuſeth
him of any inwarde and ſecret ſinne. O
our God, our good God, God of all cō-
forte & conſolation, ſet againſt the ſame
his wounded conſcience, the grēuous
torments, and voluntarie ſacrifice of
thy welbeloued Sonne Ieſus Chriſt,
who bare our infirmities, and indured
the paine which we had deſerued, being
made ſinne for vs, whē he ſuffered death
for our ſinnes and offences, which hē
waſhed away with his bloud, and riſing
againe from the dead, is made our Ju-
ſtice and preſent redemption.

Inſpire this ſicke perſon with thy ho-
ly ſpirit, that now in his great anguiſh
and agonie, hee dō feele the fruite and
vertue of theſe benefites, receiuing at
thy hāds that greater treaſure of bleſſed-
nes, the remiſſion of ſins thorough thy







The Iudges wife
Wherefore Iudge will I ame comyng and thy life.



The Lawyers wife
Because thy husbands gain, reward thee not with paine.







The Gentlewoman
Greatly haue am-
ated Dances after
my line.



Alderman wife.
Thou art clothed in
Skarlet: And yet art
but my Parlet.

Christian

Sonne Jesus Christ. Strengthen his faith in this last battaile, that hee may mightily repulse all feare of the lawe, sinne, and death, and couragiously passe the way to eternall life in Jesus Christ.

O Father of heauen, receiue him bodie and soule into thy bosome. O thou mercifull Samaritane, poure oyle into his woundes, and refresh his withered and drie hart, with that pretious water of life, thy most sweete heart blond. For thou onely art that good Samaritane, thou onely art hee that doest raise them vp that fall, heale them that are diseased, strengthen them that are weake, and thou onely art he which giuest life, & sendest death. Therefore receiue this our brother to thee, for into thy handes hee hath committed himselfe body and soule. Pardon him all his sinnes, all his secret sinnes and offences, which haue most greeuously prouoked thine

'anger







anger, and thy rigorous iudgement against him. In stead of death, giue him life in thy glorie. But if yet thou hast some further profitable worke for him to doe in thy vineyard, increase thy gratious will in him, that with greater care and diligence then heeretofore, hee conforming himselfe to the example of Iesus Christ, may liue with vs, and labour in thy Church according to his vocation, and talent. Let thy will be done in all, and by all, which art all in all. Bleſſe vs also with these thy graces, as well as this thy sicke creature: and graunt that we may giue feare vnto thee, faith vnto Iesus Christ, & mortification of Adam to the holy Ghost. Giue vs these thy graces thorough Iesus Christ, the onely saiue, and Sauiour of sinners: who to the great comfort and consolation of all sinners, tooke with him into Paradise the theefe that







Marchantes wife.
Braue & neuer so nice: Daunce after my deuise.



Citizens wife.
Trick and trim, put of your hood I am come to do you good.







Rich mans wife.
Though thou hast siluer and gold, Yet art thou within no hole to



Yong woman
Fine & pretie at wast. Con[illegible]ethme in hast

Christian
was crucified by him. The which Lord Jesus Christ, liueth and raigneth with thée in the vnitie of thy holy Spirit, one true and euerlasting God, Amen.

A prayer in desire of the life to come.

IN the life to come, we must not thinke to inioy anie one benefite alone as wee doe heere, but all good thinges and all at once, euen as many as are possible to be thought, or not thought. For we shall inioy thée, O God, who alone art in all thinges: And loue shall make vs one with thee, and so we shall be (as it were) certaine Gods. O when shall we haue an ende of this miserie, and a beginning of that ioye: when shal I cease to liue among such as are euill, spitefull, cumbersome, and enemy like, and begin to liue with Christ, who is cur-







curteous, good, friendly, and loueth mee most dearely? This body of mine is but a prysen to my soule: Yea, and that a most darke, and lothsome one. This world is but a banishment, and this life but sorrow & wretchednesse. But where as thou art, there is our home, our fréedome, and our endlesse blisse. Twitch our mindes from time to time to the remembrance of so greate happinesse. Shed into our heartes the desire of so great good things, and therefore chiefly to be coueted. Settle our mindes, and giue them (euen here) some taste of thy ioyes, wherby we may lothe & abhorre these things, whereinto we runne with such headinesse, imbracing them fast betwéene our armes, and laying holde on them with both our hands: that we may shun, and hold scorne of these so harsh, and bitter thinges, and couet nothing so much as the swéetnesse of thy company, where





The Merchãt.
Fresh, gallant & gay: all must with me away.



The Damosell.
Fine, proper, & neate: and all is but wormes meate.



Earthly riches.
Cease thy labo-
ur, & pain for I am
the riches of gain.



Husbandmans wife.
Toyle no more
I say: For hence
you must away.



Christian

whereunder all good things are contai-
ned, Amen.

The feare of the Iudge, and
iudgement day.

O Lord, and God of Gods, reuenger of wickednesse, I know that thy comming will be manifest. I am certaine thou wilt not alwayes keepe silence, when fire shall burne before thy face, and as a mightie tempest shal rage in thy sight, when thou shalt call the heauen from aboue, and the earth from beneath, to seuer thy people. Behold in the presence of so many thousandes of people, mine iniquitie shall bee discouered, my sins shall be opened in the sight of so many Angelles, and not my misdeedes onely, but thoughtes and wordes. Before so many Iudges shall I stande helpelesse, as haue excelled mee in good workes. By so many euidences shall I be







be caſt, as haue giuen mee example of good life. With ſo many witneſſes ſhall I be cõuinced, as haue admoniſhed me with wholeſome counſell, and by their vertuous déds haue béene paterns for me to imitate.

O my Lord, I haue not what to alleadge: I finde nothing what I ſhould anſwere. And being now in this grẽuous danger, my conſcience vexeth me: the ſecrets of my hart wound me: couetouſnes hemmeth me in: pride accuſeth: enuie conſumeth: concupiſence enflameth: exceſſe corrupteth me: ranine defameth me: drunkennelle drieth me vp: ſlaunder renteth me in pẽces: ambition ſupplanteth: rapine ſharpely rebuketh: diſſenſion cutteth aſunder: anger diſturbeth: lightnes maketh me diſſolute: faintneſſe weakeneth me: hypocriſie deceiueth, flattery breaketh me: fauor liſteth me vp; but malice doth goare. Be-





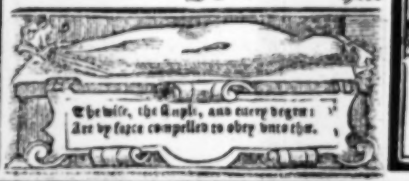


Countriwoman.
Away with horſe and charles: For thou muſt horſe.



A Horſe.
I we ſeeke no horſe: For I am the horſe.





The wife, the ſimple, and euery degree
Are by force compelled to obey vnto thee.

hold, O my deliuerer from this wrathfull generation, beholde with whom I haue liued euer since my birth day, after whom I sought, with whom I kept faith and promise. The life which I loued condempneth me: which I commended, disdaineth me. These be my frends in whom I did repose my selfe, the gouerners whom I obeyed: maisters whō I serued: Counsellers whom I did credit: Citizens with whom I dwelled: domestical fellowes with whom I was familiar. Alas my King and my God that I haue so long sojourned among them. Wo is my life that I haue dwelled with the inhabitants of Kedar. And seeing that holy Dauid sayde long, how much more miserable wretch that I am, may I say, to long hath my soule dwelt amōg them? O God my strength no flesh shal be iustified in thy sight. My helpe is not in the children of men. Set thy



Thus death hath wrought all things to nought.









Come ye blessed of my Father, inherite the kingdome prepared for you, Mat. 25.

thy mercie aside, whome shalt thou find iust when thou iudgest? And except thou iustifie the sinner in thy mercie, who shall be found pure whome thou mayst glorifie? For I beleeue O my sauing health that which I haue heard: which of thy mercie to bring me to repentance the sweete lippes of thy mouth hath spoken, that no man can come to me except my Father who sent me, draw him. For truely thou hast instructed me, and most fauourably with thy instruction hast reformed. I beseech thee almightie Father in thy beloued Sonne with all the strength of my heart and minde: I beseech thée O welbeloued sonne of God. I beseech thée O most holy & most comfortable spirite of God, to lead me that I may hasten to the sweete smelling sauour of thy precious balmes.

Amen.





Depart from me ye cursed into euerlasting fire, which is, &c. Matth. 25.

The Concluſion.

O Lord Jeſus Chriſt, thou King of kinges, the great counſell and wiſedome of the father: O thou the great ſhepheard of thy paſture: O thou righteous Judge of al Judges, preſerue our King IAMES, long to liue with thy poore Church of England, in health and wealth to thy good pleaſure and will.

Bleſſe thou the wiſedome and policie of his Councell to the ſtrengthening of the ſame thy Church, the tranquillitie of our King, and Countrey: inſpire the Miniſters of thy bleſſed Goſpell, with thy holy ſpirite, that they may be ſauourie ſalt to ſeaſon, and bright lightes to the way of ſaluation.

Raiſe vp faithfull diſtributers of right & iuſtice to the poore commons of this Realme: diligent and carefull Magiſtrates to execute the lawes aright, as they will anſwere before thy tribunall ſeate at the day of Iudgement.

Finally, to euerie of vs thy poore ſhéepe, let thy mightie hand and outſtretched arme (O Lord God father of heauen) be ſtil our defence: thy mercie, & louing kindneſſe in Jeſus Chriſt thy deare Sonne, our ſaluation: thy true and holy word our inſtruction: thy grace and holie ſpirite our comfort and conſolation vnto the end and in the end, Amen.

These two prayers ſhal ye find in the beginning after the Preface.

A prayer to be ſaid both morning and euening.

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